A TESTIMO-
nie of
ANTIQVITIE,
shewing the aunci-
ent fayth in the Church of
England touching the sacra-
ment of the body and bloude
of the Lord here publikely
preached, and also re-
ceaued in the Sax-
ons tyme, aboue
600. yeares agoe.

Ieremie. 6.

Goe into the streetes, and inquyre for the olde way: and if it be the good and ryght way, then goe therin, that ye maye finde rest for your soules. But they say: we will not walke therein.

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Cum priuilegio Regiæ Maiestatis

The Preface to the Christian Reader.

GReat contention hath nowe been of longe tyme about the moſte comfortable ſacrament of the body & bloud of Chriſt our Sauiour: in the inquiſition and determinatiō wherof many be charged and condemned of hereſye, and reproued as bringers vp of new doctryne, not knowen of olde in the church before Berengarius tyme, who taught in Fraunce, in the daies whē William the Norman was by conqueſte kyng of England, and Hildebrande otherwyſe called Gregorius the ſeuenth, was pope of Rome: But that thou mayeſt knowe (good chriſtian reader) how this is aduouched

more boldly then truely, in e-
ſpeciall of ſome certayne men
which be more ready to main-
taine their old iudgement, thē
of humilitie to ſubmitte them
ſelues vnto a truth: here is
ſet forth vnto thee a teſtimo-
nye of verye auncient tyme,
wherin is plainly ſhewed what
was the iudgement of the lear-
ned men in thys matter, in the
dayes of the Saxons before the
conqueſt. Fyrſt thou haſt here
a Sermon or homelye, for the
holy day of Eaſter, written in
the olde Engliſhe or Saxon
ſpeech, which doth of ſet pur-
poſe and at large, intreate of
thys doctryne, and is found a-
mong many other Sermons in
the ſame olde ſpeech, made for
other feſtiuall dayes and ſon-
dayes of the yeare, and vſed to
be ſpoken orderly accordyng
to thoſe daies vnto the peo-
ple, as

ple, as by the bokes thē ſelues it doth well appeare. And of ſuch Sermons be yet manye bookes to be ſeene, partlye remayning in priuate mens handes, and taken out from monaſteryes at their diſſolution: partlye yet reſerued in the librarye of Cathedrall churches, as of Worceter, Hereford, and Exeter. From which places diuerſe of theſe bookes haue bene deliuered into the handes of the moſte reuerend father, Matthewe Archbyſhop of Canterburye, by whoſe diligent ſearch for ſuch writings of hiſtorye, and other monumentes of antiquitie, as might reueale vnto vs what hath ben the ſtate of our church in England from tyme to tyme, theſe thynges that bee here made knowen vnto thee, do come to lyght. Howe be it the Sermons

were not firſt written in the olde Saxon tounge: but were tranſlated into it, as it ſhoulde appeare, from the Lattyne. For about the end of a Saxon boke of lx. Sermons, (which hath aboute the middeſt of it this Sermõ agaynſt the bodely preſẽce) be added theſe wordes of the tranſlatour. Fela ꝥæȝene ȝoꝺſpell ꝥe ꝥonlætaþ on þiſũ ꝺihte. ꝺa mæȝ apenꝺan ꝛe ꝺe þile; Ne ꝺuꝛꝛe ꝥe ꝺaꝛ boc na micle ꝛꝛiþoꝛ ȝelænȝan. ꝺẏleꝛ ꝺe heo unȝemeteȝoꝺ ꝛẏ. ⁊ mannum æþꝛæt ꝺuꝛh hiꝛe micelnẏꝛꝛe aꝛtiꝛniȝe;

We let paſſe many good goſpells, which he that lyſte may tranſlate. For we dare not enlarge thys boke much further, leſt it be ouer great, & ſo cauſe to men

to men lothſomnes through hys bygnes. And in an other booke contaynyng ſome of theſe Saxon Sermons it is alſo thus written in Lattyne. *In hoc codicillo continentur duodecim ſermones anglice quos accepimus de libris quos Ælfricus abbas Anglice tranſtulit.* In thys booke be compryſed xij. Sermons whiche we haue taken out of the bookes that Ælfricke abbot tranſlated into Engliſhe. In which wordes truelye here is alſo declared who was the tranſlatour, to witte, one Ælfricke. And ſo hee doth confeſſe of hym ſelf in the preface of his Saxon grãmer, where he doth moreouer geue vs to vnderſtand the number of the Sermons that he tranſlated thus. Ic Ælfric polde ðaſ litlan boc apendan

to en-

to englircum ȝeþeodde of ðam rtæf cræfte ðe ir ȝehaten ȝrammatica. rýþþan ic tpa bec apende on hund eahtatiȝū rpellum. I Ælfricke was desirous to turne into our Englishe tounge from the arte of letters called grammer thys little booke, after that I had translated the two bookes in foureſcore Sermons. But how soeuer it be nowe manifest enoughe by thys aboue declared, how that these Sermons were translated: I thinke notwithstanding, that there will hardlye be found of them any Lattyne bookes being (I feare me) vtterlye perysshed & made out of the waye since the conqueſt by some which coulde not well broke thys doctrine. And that such hath bene the dealing

dealing of ſome partiall readers, may partlye hereof appeare. There is yet a very aunciēt boke of Cannons of Worceter librarye, and is for the moſt parte all in Latyne, but yet intermyngled in certayne places, euē thre or foure leaues together with the olde Saxon tounge: and one place of this booke handleth thys matter of the ſacrament: but a fewe lynes, wherin dyd conſiſte the chiefe poynte of the cōtrouerſie, be raſed out by ſome reader: yet conſider how the corruption of hym, whoſoeuer he was, is bewrayed. This part of the Lattyne booke was taken out of ij. epiſtles of Ælfrike before named, & were written of hym aſwell in the Saxon tounge, as the Lattyne. The Saxon epiſtles be yet wholie to be had in the librarye of the ſame

ſame church, in a boke written all in Saxon, and is intituled, a boke of Cānons, & ſhrift boke. But in the Church of Exeter, theſe epiſtles be ſeene both in the Saxon tounge, and alſo in the Lattyne. By the which it ſhall be eaſie for any to reſtore agayne, not onely the ſenſe of the place raſed in Worceter booke, but alſo the very ſame Lattyn wordes. And the words of theſe two epiſtles, ſo much as concerne the ſacramentall bread & wyne, we here ſet immediatlye after the Sermon: fyrſt in Saxon, then the words of the ſecond epiſtle we ſet alſo in Lattyne: deliuering them moſt faythfully as they are to be ſeene in the bookes from whence they are taken. And as touching the Saxon writings, they be ſet out in ſuch forme of letters, and darke ſpeech, as

was

was vſed, whē they were writ-
ten : tranſlated alſo for our
better vnderſtanding, into our
common, and vſuall Engliſhe
ſpeech. But nowe it remay-
neth we do make knowen who
thys Ælfricke was, whom we
here ſpeake of, in what age he
liued, and in what eſtimation.
He was truely brought vp in
the ſcholes of Æthelwolde by-
ſhop of Wincheſter, Æthel-
wolde I meane the elder, and
greate ſaincte of Wincheſter
church: So canoniſed becauſe
in the dayes of Edgar kyng of
England, he conſpyred with
Dunſtane Archbyſhop of Can-
terburie, & Oſwalde biſhop of
Worceter, to expell out of the
Cathedrall churches, through
out all England the maryed
prieſtes, which then were in
thoſe churches the olde dwel-
lers, as wryteth *Ranulphus Ce-*
ſtrencis

ſtrencis in hys pollicronicon and to ſet vp of newe the religion or rather ſuperſtition & hipocriſie of monkes, after that the ſame had been a longe tyme, by the iuſte iudgement of God, vtterlye aboliſhed, the Danes ſpoyling them, & cruelly burning them vp in there houſes, as is at large, and plentifuliye confeſſed in the hiſtoryes of their owne churches. For thys newe rearing vp of monkerie is Æthelwolde called in moſte olde hiſtoryes, *pater monachorum*, the father of monkes. Vnder thys Æthelwolde was Ælfrike traded vp in lerning, as he witneſſeth of him ſelfe in the Lattyne preface of his Saxon grammer, where ſpeaking of hys interpretation of Lattyne wordes he wryteth thus. *Scio multis modis verba poſſe interpretari, ſed*

ego

ego ſimplicem interpretationem ſequor, faſtidiũ vitãdi cauſa. Si alicui tamen diſplicuerit noſtra interpretatio, dicat quomodo vult. Nos contenti ſumus ſicut didicimus in ſcholis venerabilis præſulis Æthelwoldi qui multos ad bonum imbuit. I know that wordes may be expounded diuers waies, but for to auoyde lothſomnes I doe follow the playne interpretation. Which if anye ſhall miſlike he may do as he thinketh beſt: but we are cõtent to ſpeake, as we haue learned in the ſcholes of the moſte worthye byſhop Æthelwolde, who hath bene a good inſtructour to manye, or who hath brought vp many to good. This he writeth of hymſelfe. So vppon this his education in the ſchooles of Æthelwolde he became afterward to be an earneſt louer and a great ſetter forwarde of monkerye,

and

and therefore no leſſe buſie writer and ſpeaker agaynſt the matrimonye of prieſtes in hys tyme. For which reſpecte he was afterwarde ſo regarded, that he was made by Oſwalde byſhop of Worceter (as reporteth *Iohn Capgraue*) the firſt abbot of S. Albons newlye reſtored, & repleniſhed with mōkes, and was alſo made abbot of Malmeſburye by kyng Edgar, (as reporteth *William of Malmeſburye*) in the lyfe of Aldelmus. And truly he calleth him ſelfe abbot in diuers of his epiſtles, although he neuer named of what place, as in that he wryteth *Egneſhamenſibus fratribus de conſuetudine monachorum*. To the monkes of Egneſham, of the order and manner of monkes, and in this he wryteth here to Wulfſtane Archbyſhop of Yorke, and in

an other

an other agaynſt prieſtes matrimonye ſent to one Sygeferth, with whom was an anker abyding, which defended the mariage of priſtes, affyrming it to be lawful. The epiſtle beginneth thus in the Saxon tonge.

ÆLfric abb. gret Sigefer̃þ fricondlice; Me is gecæd þ ðu rædest beo me þ ic oðer tæhte on Englircen gewritten. oðer eoper ancor æt ham miþ eop tæhþ. forþan ðe he rputelice ræcþ þ hit rie alefd. þ mærre preoptar pel motan picigen. and min gewritten piþcwebeþ ðýren. That is, Elfricke abbot doth ſend frendlye ſalutation to Sigeferth. It is tolde me that I teach otherwyſe in my Engliſh writynges

writynges, thē doth thy anker teach, which is at home wyth thee. For he ſayth playnly that it is a lawfull thing for a prieſt to marye, and my wrytynges doth ſpeake agaynſt thys. &c. Thus aſwell in hys owne epiſtles, as in all other bookes of Sermons in the Saxon tounge, that I haue ſene, I finde him alwaies called abbot, and onely ſo called. Howbeit, *Iohn Capgraue* who gathered together into one volume, the liues of Engliſh ſainctes, writeth in the life of Oſwalde, that Ælfricke was laſte of all aduaunced to the Archbiſhops ſee of Canterburie. *In alijs inquit Angliæ partibus inſignes eccleſias ob præfixam cauſam clericis euacuauit, et eas viris monaſticæ inſtitutionis ſublimauit: quorũ hæc nomina ſunt. Eccleſia S. Albani, S. Ætheldredæ virginis in Eli et ea quæ apud Beamfledam*

Beamſledam conſtituta honorabilis habebatur. Inſtituit enim in eccleſia S. Albani Ælfricũ abbatẽ, qui ad Archiepiſcopatum Cantuarienſem poſtea ſublimatus fuit. In other partes of Englande Oſwald auoyded out of the moſt notable churches the clarkes, & aduaunced the ſame places with men of the order of monkes, whoſe names be theſe S. Albons, the church of the virgin S. Ætheldrede in Ely, and that which is at Beamfleot reputed very famous. He dyd appoynte abbot in S. Albons Ælfricke, who was afterward promoted to the Archbyſhopricke of Canterburye. Truely thys Ælfricke we here ſpeake of, was equall in tyme to * Elfricke Archbyſhop of Canterbury, as may certainly appeare to him that will well conſider, when Wulfſtane Archbiſhop

* Who dyd put out ſecular prieſtes out of the church of Canterbury, as the ſtory of that houſe ſheweth.

of Yorke, and Wulfſine byſhop of Scyrburne liued, vnto whom Ælfricke wryteth the Saxon epiſtles, from which the wordes concerning the Sacrament hereafter following be taken. And the certaintye of thys conſideration, may well be had out of *William Malmeſburye De Pontificibus*, & out of the ſubſcription of biſhops, to the grauntes, letters patentes, and charters of Æthelrede, who raigned king of Englād at this time. Howbeit whether this Ælfricke, & Ælfricke Archb. of Canterbury was but one, & the ſame mā, I leaue it to other mens iudgement further to conſider: for that writing here to Wulfſtane, he nameth him ſelfe but abbot, & yet Ælfricke Archb. of Canterbury, was promoted to that his archb. ſtole vj. yeres before

Theſe charters are to be ſene.

before that Wulfſtane was made Archbiſhop of Yorke, as is declared moſt manifeſtly in the hiſtoryes of *Symeon of Durham*, *Roger Houeden*, the hiſtorie of *Rocheſter*, *Flores Hyſtoriarum*, *Thomas Stubbes* in hys hiſtorie of the Archbiſhops of Yorke, and in all other moſte auncient hiſtories, aſwell written in the olde Saxon tounge, as in Lattyne: Moreouer in many deedes and writynges of giftes, made by kyng Æthelrede, when Ælfricke ſubſcribeth as Archbyſhop of Canterburye, then in them is one Aldulphus, Wulfſtanes predeceſſour, named Archbyſhop of Yorke, and Wulfſtane him ſelf ſubſcribeth but as an inferiour byſhop. But be it, that this Ælfricke was onely abbot, and not Archbiſhop of Canterburye, yet this is alſo moſt true,

that beſide the prayſe of great learning, & of being a moſt eloquét interpreter (for which *William of Malmeſbury* doth greatly commend him) he was alſo of ſuch credite and eſtimation to the lyking of that age in which he liued, that all his writinges, and chiefly theſe his epiſtles, were then thought to contayne ſounde doctrine: and the byſhops them ſelues dyd iudge them full of ryghte good counſaile, preceptes, and rules to gouerne therby their clergie: and therfore dyd moſt earneſtly requeſt to haue theſe epiſtles ſent vnto them, as doe well appeare by ij. ſhorte Lattyne epiſtles, ſet before the Saxon epiſtles, wherof the one is ſent to Wulffine byſhop of Scyrburne, the other to Wulfſtane Archbyſhop of Yorke. And after this alſo byſhops of other

other churches amonge other cānons that they collected out of generall & perticular coun-cells, out of the bookes of Gildas, out of the pœniten-tialls of Theodorus Archbyſhop of Canterburye, out of the ex-tractes of Egberhtus the iiij. Archbiſhop of Yorke frō Pau-linus: out of the epiſtles of Alcuinus teacher to Charles the great, and to conclude, out of the writinges of the fathers of the primatiue church: a-monge other Cannons I ſaye, they collected together for the better orderyng of their chur-ches, they doe place amonge them alſo theſe two epiſtles of Ælfricke, as is to be ſene in ij. bokes of Cānons of Worceter librarye: wherof the one is all in the olde Saxon tounge, and there theſe epiſtles of Ælfricke be in the ſame tounge: the o-

ther is for the moſt parte all in Lattyne, and is intituled *Admonitio ſpiritualis doctrinæ*, where theſe epiſtles be in the Lattyne tounge, and be ioyned together for an exhortation to be made of the byſhop to hys clergie. There is alſo a like booke of Cannons of Exeter church, where theſe two epiſtles in Lattyne be appoynted in ſtede of two ſermons to bee preached, *Ad clericos et preſbyteros*, to the clerkes and prieſtes, and the epiſtles be alſo in the ſame boke in the Saxon tonge. And thys booke was geuen to Sainct Peters church in Exeter by Leofricke the firſt and moſt famous biſhop of that church, as in hys owne recorde and graũt of all ſuch landes, bokes, and other thinges he gaue vnto the church, it is thus expreſſed in the Saxon tounge.

Hepe

Hene ꝼꝩtelaþ on ðiꝼꝼene bec hpæt Leoꝼꝼnic b. hæꝼþ ȝedon into ꝼancti Petꝼneꝼ minꝼtne on Exanceaꝼtne ðæn hiꝼ biꝼceop ꝼtol iꝼ. þ iꝼ þ he hæꝼþ ȝeinnod þ æn ȝeutod pæꝼ ðuꝼh Godeꝼ ꝼultume. &c. ðonne iꝼ ꝼeo oncnapenniꝼ ðe he hæꝼþ ȝod mid ȝecnapen ⁊ ꝼanctum Petꝼn̄ into ðam halȝan mynꝼtne on cyꝼclicū madmū þ iꝼ þ he hæꝼþ þiden innȝedon. ii. ꝼul mæꝼꝼe bec. ⁊ ane colectaneum. ⁊. ii. piꝼtel bec. ⁊. ii. ꝼulꝼanȝ bec. ⁊. i. niht ꝼanȝ. ⁊. i. ad te leuaui. ⁊. ii. ꝼaltenaꝼ. ⁊. ꝼe ðniddan ꝼꝩa man

ꝼingþ

ſingþ on ſome. ⁊.ii. ymne-
ſar. ⁊.i. deoſpurþ bletſung
boc. ⁊.iii.oþer. ⁊ þeor engliſc
Chriſtes boc. ⁊.ii.ſumes hæ-
ding bec. ⁊.i.þintes hæding
boc. ⁊ regula canonicorum.
⁊ martyrologium. ⁊.i. ca-
non on leden ⁊ ſcriſt boc
on engliſc.&c.Here is ſhewed
in thys booke or charter,what
Leofrike biſhop hath geuen
into Saint Peters mynſter at
Exeter,where his biſhops ſeate
is,that is,that he hath gotte in
agayne through Gods helpe,
what ſoeuer was takē out:& ſo
forth, firſt ſhewing what lādes
of ſuch as was taken from the
church he recouered agayne,
partlye by his earneſt com-
playnte,and ſute made for the
ſame, partlye by his geuyng of
rewardes

rewardes. Nexte making alſo report what landes with other treaſure of his own he gaue of newe to the place: he commeth at laſte to the rehearſall of hys bookes, wherof the laſt here named a Cannon on Leden ⁊ ſcrift boc on Engliſc. that is, a Cannon boke in Lattyne and ſhryfte boke in Engliſhe, is the boke we ſpeake of, and hath in it the Lattyne and Saxon epiſtles of Ælfricke. Thus as this boke of Exeter church hath thys good euidence by which it is ſhewed, that Leofrike was the geuer therof: euen ſo the boke of Cānons of Worceter church, written all in Saxon, hath in it moſt certayne teſtimonie that the writer therof was the publike ſcribe of the church whoſe name was Wulfgeat. For thus

is it

haue . And let byſhops take heede that they preſume not to ordaine prieſtes or deacons vnleſſe they do firſt profeſſe to haue no wiues. Now albeit thys and many other councels helde from tyme to tyme by the ſpace more thē of an hundreth yeares after this did litle auaile, but that the prieſtes did both marrye,and ſtill kepe their wiues , becauſe as wryteth Gerardus Archbyſhop of Yorke to Anſelme . *Cum ad ordines aliquos inuito , dura ceruice renituntur ne in ordinando caſtitatem profiteantur.* When I call any to orders they reſiſte with a ſtiffe necke, that they doe not in taking order profeſſe chaſtitie. Or as is reported in the Saxon ſtorye of Peterborowe church , ſpeaking of the councells of Anſelme , of Iohn of Cremona,& of William Archbyſhop

byſhop of Canterburye. Ne ſoꝛꝛtod noht ealle ꝥa bodlacer. All theſe decrees auayled nothyng. Ealle heoldon heꝛe ꝓiꝛer be ðer cinger leaf ꝛꝥa ꝛꝥa hi eaꝛ didon. They all kept their wiues ſtill by the kinges leaue as they dyd before: Yet it came to paſſe vpon thys decree of Lanfranke, that the forme of wordes wherin the prieſtes ſhould vowe chaſtitie, was nowe fyrſt put into ſome biſh ops *pontificall. *Ego frater N. promitto deo, omnibuſq; Sanctis eius caſtitatem corporis mei ſecundum cannonum decreta, & ſecundum ordinem mihi imponendū ſeruare domino præſule N. preſente.* And as the wordes were thus put into ſome pōtifical in a generall ſpeaking as the māner is. So in

*No ſuche demaunde of thys profeſsion in any Engliſhe pontificall before thys tyme.

thys cõtrouerſie, but alſo, that more is, what was the cõmon receaued doctrine herein of the whole church of England, as well when Ælfricke hym ſelf lyued, as before hys tyme, and alſo after his time, euẽ frõ him to the conqueſt. But what was the condition and ſtate of the church, whẽ Ælfricke him ſelf liued? In deede to confeſſe the truth, it was in diuers pointes of Religion full of blindnes and ignoraunce: full of childyſh ſeruitude to ceremonies, as it was longe before and after: and to much geuen to the loue of monketye, which now at thys tyme vnmeaſurablye tooke roote, and grewe exceſſiuely. But yet to ſpeake what the aduerſaryes of the truth haue iudged of thys time, it is moſt certayne, that there is no age of the church of England, which

which they haue more reuerenced, and thought more holy then thys. For of what age haue they canonized vnto vs more ſainctes and to their lyking more notable? Fyrſt Odo Archbyſhop of Canteaburye, who dyed in the beginning of king Edgars raigne. Then king Edgar hym ſelfe, by whom Ælfricke was made abbot of Malmeſburye. Then Edward called the Martyr kyng Edgars baſtard ſonne. Then Editha kyng Edgars baſtarde daughter. Alſo Dunſtane archbyſhop of Canterbury, of whō Ælfricke was greatly eſtemed. Æthelwold biſhop of Wincheſter, vnder whom Ælfricke had hys firſt bringing vp. Oſwalde byſhop of Worceter, and after Archbyſhop of Yorke, who made Ælfricke abbot of S. Albons. Wulffine biſhop of Scyr-

burne, vnto whom Ælfricke wryteth the firſt of the epiſtles we here ſpeake of. Elfleda a Nunne of Romeſey, and Wulhilda Abbeſſe of Barkyng, lyued in the dayes of king Edgar. And laſte of all Wlfritha K. Edgars cõcubyne. All theſe I ſay with ſome other more, be canonized for ſainctes of this age in which Ælfricke him ſelf liued in great fame & credite. Alſo Leofricke and Wulffine, whom we haue ſhewed to haue been the geuers of thoſe Cannon bookes wherin be ſeene Ælfrickes epiſtles be reuerenced for moſte holy men and ſaintes of their churches. And theſe ij. liued byſhops in the comming in of the Conquerour. Thus doe ſome men now a dayes not onely diſſent in doctrine from their owne church, but alſo from that age of their

of their churche whiche they haue thought moſte holy, and iudged a moſt excellēt paterne to be folowed. Wherfore what may we nowe thinke of that great cōſent, wherof the Romaniſtes haue long made vaunte, to witte, their doctrine to haue cōtinued many hundred yeares as it were lincked together with a continuall chaine, wherof hath been no breche at any time. Truely this their ſo great affirmation hath vttered vnto vs no truth, as good chriſtian reader thou mayeſt well iudge by dulye weighing of this which hath been ſpoken, and by the reading alſo of that which here followeth, wherunto I now leaue thee.

Truſting that after thou haſt well weighed this matter of ſuch manner of the being of Chriſtes body in the ſacramēt,

as ſheweth this teſtimonye, no vntruth or diſhonour ſhall neede to bee attributed to Chriſtes louing wordes pronounced at his laſte ſupper among his apoſtles: no derogation to his moſt ſacred inſtitution: no diminiſhing of any cõfort to chriſten mens ſoules in the vſe of hys reuerend ſacrament: but all thinge to ſtand right vp moſte agreablie both to the veritie of Chriſtes infallible wordes, and to the right naturc, congruence, and efficacie of ſo holy a ſacramẽt, and finallye moſt comfortable to the conſcience of man, for his ſpiritnall vniting and incorporation with Chriſtes bleſſed body and bloud to immortalitie, and for the ſure gadge of his reſurrection.

AMEN.

A SERMON OF the Paſchall Lambe, *and of the ſacramen-* tall body and bloud of Chriſt *our Sauiour, written in the* olde Saxon tounge before *the Conqueſt, and appoynted in* the rcigne of the Saxons to *be ſpoken vnto the people at Ea-* ſter before they ſhoulde receaue the Communion, and now firſt tranſlated into our common Engliſhe ſpeche.

MEn ða leofortan. Gelomlice eop is geræd ymbe uncer hælendes æriste. hu he on dirum andweardan dæge æfter his dropunge mihtiglice of deaðe aras; Nu wille we eop gecopenian ðurh Godes gife be ðam halgan hurle ðe ge nu togan sceolon. ⁊ gesittian eowen andgyt ymbe ðæne gesynu. æghes ge æfter ðæne ealdan gecyðnysse. ge æfter ðæne nipan. ðylæs ðe ænig treonunge eop denian mæge be ðam liflicũ gesceafte; ðe ælmihtiga God bebead Moyses ðam

MEn beloued, it hath bene often sayd vnto you aboute our Sauiours resurrection, how be on this present day after hys suffering, mightely rose from death. Now will we open vnto you through Gods grace, of the holy housell, Whiche ye shoulde nowe goe vnto, and instructe your vnderstandyng aboute thys mysterie, both after the olde couenaunte, and also after the newe, that no doubting may trouble you about thys liuelye foode. The almyghtie God badde Moyses

ðam hepetogan on egyptа
lande. ⁊ he rceolde bebeodan
Irrahela folce. ⁊ hi namon
æt ælcū heorhe anes geares
lamb on ðære nihte ðe hi
rendon of ham lande to ham
behatenan eande. ⁊ rceoldon
⁊ lamb Gode geoffrian. and
rỳhhan rnihan. and pỳncan
node tacn on heora gedỳ-
num. ⁊ oferhrlegum mid hæs
lambes blode. etan rỳhhan
ðæs lambes flæsc gebnæd. ⁊
ðeorre hlafas mid feldlicne
lactucan; God cwæh to Moy-
ren.ne ete ge of ðam lambe
nan hing hneap.ne on wæteре
geoden.ac gebnæd to fỳre;

Etaþ

his captaine in ỹ land of Ægypt, to commaunde ỹ people of Israell to take for euery familye a lambe of one yeare old, the night they departed out of ỹ countrey to ỹ land of promise, & to offer ỹ lambe to God, & after to kill it, & to make ỹ signe of ỹ crosse, with ỹ lãbes bloud vpon the side postes, & the vpper poste of their dore, & afterward to eate ỹ lambes flesh rosted, & vnleauened bread wt wilde lettisse. God sayth vnto Moyses. Eate of ỹ lãbe nothing raw, nor soddẽ in water, but rosted wt fire.

Eate

Etaþ þ heafod. and þa fæt. ⁊ þ innepeardе. ne hir nan þing ne belifе oþ mengen. gif þæn hpæt tolafe fy. forbærneþ þ. ðicgaþ hit on ðar piran; Begyndaþ eopene lendenu. ⁊ beoþ gerceode. habbaþ eop ftaf on hande. ⁊ etaþ heardlice. ðeor tid ir Godef fæneld; ⁊ pearþ ða on ðære nihte offlegen on ælcum hufe geond eall Pharaoef rice, þ fruмcennede cild. ⁊ pær þ Godef folc Irrahel ahred fram ðam feðlican deaðe. ðurh ðæf lamberf of-fringe. ⁊ hir bloderf mear-cunge; þa cpæþ God to

Moyren.

Eate ẏ head, ẏ feete, and the inwardes, & let nothing of it be left vntill ẏ morning: if any thing therof remaine, ẏ ſhall you burne w̄ fire. Eate it in this wyſe . Gyrde your loynes, & do your ſhoes on your fete, haue you ſtaues in your hādes, & eat it in haſt. This time is ẏ lordes paſſeouer. And ther was ſlain on ẏ night in euery houſe throgh out Pharaos raigne, the firſt borne child: and Gods people of Iſraell were deliuered frō ẏ ſodeine death through the lābes offring, & his bloudes marking. Thē ſaid God vnto

Moyſes

Moẏrren.healdaþ ðiſne dæg on eorþũ ȝemẏnde.ȝ ſceolſiaþ hine mænlice on eorþum cẏnnenum miþ ecum biȝencȝe.ȝ etaþ ðeoſene hlaf ſẏmle ſceoſan dagaſ æt ſiſſe ſceolſ tide; Æfter ſiſſene dæde lædde God þ Iſſahela folc oſer ða ſeadan ſæ. miþ ðſium fotum. ȝ adrænctte ðær on Phaſao. ȝ ealne hiſ here ſamod ðe heoſa ehton. and aſedde ſẏ ðdan þ Iſſahela folc ſeoſentiȝ ȝeaſa miþ heoſonlicũ biȝleoſan. ȝ hini ſoſtȝeaſ pæter oſ heaſdum ſtan clude. oþ þ hi comon to þam behatenũ eþele;

Sume

Moyses. Keepe this day in your remembraunce, and holde it a greate feast in your kinredes with a perpetuall obseruation, and eate vnleauened bread alwayes seuen dayes at thys feaste. After thys deede God ledde the people of Israell ouer ẏ redde sea, wt dry foote, and drowned therin Pharao, & al his army together wt their possessions, & fedde afterward ẏ Israelits fortie yeares with heauenlye foode, & gaue thē water out of the hard rocke, vntil they came to the promised land. Exod. 14. Exod. 17.

Part

Sume ðar nace þe habbaþ ge-
tnahtnod on oþþe ſtope.
ſume þe þýllaþ nu geopenian.
þ ðe belimpþ to ðam halgan
huſle; Cniſtene menn ne-
moton healdan nu ða ealdan
æ lichamlice. ac him gedafe-
naþ þ hi cunnon hpæt heo
gaſtlice tacnie; þ unfcæþþie
lamb ðe ſe ealde Iſrahela ða
offnaþ. hæfde getacnunge
æftep gaſtlicum andgýte
Cniſtep ðnopunge ſe ðe
unfcæþþiġ fop upe alýfed-
nýſſe hiſ haliġe blod ageat;
Be ðam ſingaþ Godep ðeop-
ap æt ælcepe mæſſan. agnuſ
dei qui tollit peccata mundi

miſepepe

Part of this storye we haue treated of in an other place, part we shall now declare, to witte, ý which belongeth to the holy housell. Christian men may not now kepe that olde lawe bodely, but it behoueth them to know, what it ghostlye signifieth. That innocēt lambe which the old Israelites did then kill, had significatiō after ghostly vnderstanding of Christes suffering, who vngiltie shedde his holy bloude for our redemptiō. Hereof sing Gods seruauntes at euery masse.

Agnus dei qui tollis peccata mundi

miserere.

mireneſſe nobir ; ꝥ ir on uſſũ
ȝeneonde. ðu Godes lamb ðe
æt bnetst middan eandes
sýnna ȝemiltsa us ; ꝥ Iſſa-
hela folc feanſ ahned fſam
ðam fæſlicum deaðe. ⁊ fſam
Phaſaoes ſeopte ðuſh ðæs
lambes offſnunge . ðe hæfde
ȝetacnunge Cnistes ðſop-
unge . ðuſh ða se sind alý-
sede fſam ðam ecum deaðe,
⁊ ðæs neðan deofles anfealde.
ȝif se nihtlice ȝelýfað on
ðone foðan alýsend ealles
middan eandes hælend Cnist;
ꝥ lamb wæs ȝeoffnode on
æfnunge . and use hælend
ðſopode on ðæne sixtan
ýlde

miserere nobis. That is in our speech, Thou lambe of God that takest away ỹ sinnes of the world haue mercy vpon vs. Those Israelites were deliuered from that sodaine death, & frō Pharaos bondage by the lambes offringe which signified Christes suffering: through which we be deliuered from euerlasting death, & frō the deuils cruel raigne, if we rightly beleue in the true redemer of the whole world Christ the Sauiour. That lambe was offered in the euening and our Sauiour suffered in the sixt

Math.27. Marc.15. Luke.24.

ẏlde ðirrene ponulde ; ðeo ẏld ir ȝetealð to æfnunȝe ðirer ateoriȝenlican miðdan eanðer ; Ni meaſcoðan mið ðær lamber blode on heora ȝeðẏnum . and ouerfleȝum tau. þ ir node tacen. ⁊ punðon rra ȝerceldе fram ðam engle . ðe acpealde þæra egiptiſcra frumcennedan cild ; And pe rceolon meaſcian ure forepeande heafod. ⁊ ure lichaman mið Criſtes node tacne . þ pe beon ahnedde frã forſẏnde. ðonne pe beoþ ȝe meaſcode æȝþer ȝe on foran heafde ȝe on heoſtan mið blode ðære

ðrihtenlican

age of thys world. This age of thys corruptible worlde is reckened vnto the euening They marked with the lābes bloude vpon the doores, and the vpper postes* Tau, that is the signe of the crosse, and were so defended from the angell that killed the Ægyptians first borne childe. And we * ought to marke our forehe[a]des, and our bodyes with ỹ tokē of Christes roode, that we may be also deliuered from destruction, when we shall be marked both on forehead, and also in harte with the bloud of our

*No such signe commaunded by God in that place of scripture, but it was the bloud that God dyd loke vpon. Exod 12.

*Vnderstand thys as that of S. Paule. Ephe. 2. Christ reconciled both to God in one body through hys crosse.

ðnihtenlican ðnopunge ; ꝥ Iſnahela folc æt ðær lamber flæſc on heofna eaſtep tide ða ða hi ahnedde punðon. ⁊ pe ꝥicgaþ nu gaſtlice cniſtes lichaman. ⁊ hiſ blod ðrincaþ. ðonne pe mid roþum gelea-ſan ꝥ haligе hufel ðicgaþ; Ðone timan hi heoldon him to eaſtep tide feofan dagaſ mid micclum punþmýnte ðe hi ahnedde punðon piþ Phanao. ⁊ of ðam eande fep-ðon. ſpa eac cniſtene menn healdaþ Cniſtes æniſt uſ to eaſtep tide ðær feofan dagaſ. forþan ðe pe rint ðurh hiſ ðnopunge. and

æniſt

Lordes ſuffering . Thoſe Iſraelites eate the lambes fleſhe at their Eaſter time, when they were deliuered, and we receiue ghoſtlye, Chriſt bodye , and drinke his bloude, when we receaue with true beliefe that holye houſell . That tyme they kepte with them at Eaſter ſeuen dayes with great worſhippe , when they were deliuered frō Pharao , and went from that land. So alſo Chriſten men kepe Chriſtes reſurrectiō at ẏ time of Eaſter theſe vij. dayes, becauſe through hys ſuffering and

æpiſt alyſcde. ⁊ pe beoþ ge-
clænſode ðuſh ðæſ halgan
huſel ganges. ſwa ſwa Cpiſt
ſylf cwæþ on his godſpelle;
Soþ ſoþ ic eop ſecge. næbbe
ge liſ on eop. buton ge eten
min flæſc. and ðpincon min
blod; Se ðe et min flæſc. ⁊
min blood ðpincþ . he punaþ
on me . and ic on him . and
he hæfþ þ ece liſ. and ic hine
aſpæcne on ðam endenextan
dæge; Ic eom ſe liflica hlaf
ðe of heofonum astah. na
ſwa ſwa eopſne ſoſtth fæderaſ
æton ðone heofonlican hlaf
on pestene . and ſyþþan
ſwultон; Se ðe et ðirne.

hlaf

riſiing we be deliuered, and be made cleane by goyng to this holy houſell, as Chriſt ſayth in his ghoſpell. Verely, verely, I ſaye vnto you, ye haue no life in you except ye eate my fleſh, & drinke my bloud. He ỹ eateth my fleſh & drinketh my bloud, abydeth in me, & I in him, and hath ỹ euerlaſting life: & I ſhall raiſe him vp in ỹ laſte day. I am ỹ liuely bread, that came down frō heauē, not ſo as your forefathers eate that heauenlye bread in the wilderneſſe, and afterwarde dyed. He that eateth thys Iohn. 6.

hlaf. he leofaþ on ecnyſſe; Ne halgode hlaf æfter hiſ þſnopunge. and to dælde hiſ diſcipulum ðuſ cpeþende; Etaþ ðiſne hlaf hit iſ min lichama. and doþ þiſ on mynum gemynde; Eft he bletſode pin on anum calice. and cpæþ; Dſincaþ ealle of ðiſum. ðiſ iſ min blod þ ðe biþ foſ manegum agoten on ſynna foſgyfenyſſe; Ða apoſtoli dydon ſpa ſpa Cſiſt het. þ hi halgodon hlaf. and pin to hufle eft ſyþþan on hiſ gemynde; Eac ſpylce heofna æfter gencgan. and ealle ſacerdaf be Cſiſtes

hæfe

bread, he liueth for euer. He blessed bread before his suffering, and deuided it to his disciples, thus saying. Eate thys bread, it is my bo= dy, & do this in my remem= braunce. Also he blessed wyne in one cuppe, and sayd. Drinke ye all of thys. Thys is my bloude that is shedde for many, in forgeuenesse of sinnes. The Apostles dyd as Christ commaunded, that is, they blessed bread & wyne to housell agayne afterward in hys remembraunce. E= uen so also since their depar= ture all priestes by Christes com=

Math. 26. Luke. 22. Marke. 14

1. Cor. 11.

hære halgiaþ hlaf ⁊ pin to
hurle on hir naman mid þære
apoſtolican bletſunge; Nu
ſmeadon gehpilce men oft.
and git gelome ſmeagaþ.
hu re hlaf de bið of corne
gegearcod. and durh fÿr
hætan abacen mage beon
apend to Criſtes lichaman.
o dde þ pin þebiþ of ma-
negum beſium appungen
peorþe apend durh anigne
bletſũge to drihtnes blode;
Nu recge pe gehpilcum man-
num þ rume ding rind ge-
cpedene be Criſte durh ge-
tacnunge. rume durh ge-
þrrum dinge; doþ ding if.

and

commaundement doe blesse bread & wine to housell in hys name w̄ the Apostolike blessing. Now men haue often* searched & do yet oftē search, howe bread that is gathered of corne, and through fyers heate baked, maye bee turned to Christes body, or how wyne that is pressed out of many grapes is turned through one blessing to the Lordes bloude. Now saye we to suche men, that some thinges be spoken of Christ by * signification, some thyng by thyng certaine. True thyng is

*This was now in question, and so before Beringarius tyme.

A necessarye distinction.

and

and ȝepiſ þ Criſt þær of mædene acenned. ⁊ ſýlf ſiller ðnopode deaþ . and þær bebýriȝed. ⁊ on ðiſum dæȝe of deaþ aras; He iſ ȝecweden hlaf ðurh ȝetacnunȝe . and lamb. ⁊ leo . and ȝehu eller; He iſ hlaf ȝehaten . forþan ðe he iſ ure lif ⁊ engla ; He iſ lamb ȝecweden for hiſ unrcæþþinýſſe; Leo for ðære ſtrenȝþe. ðe he ofer ſriþde ðone ſtranȝan deofol ; Ac ſwa ðeah æfter foþum ȝecýnde niſ Criſt naþor ne hlaf . ne lamb . ne leo ; Hwi iſ ðonne þ haliȝe hurell ȝecweden Criſtes lichama. oþþe

hiſ

and certaine ẏ Christ was borne of a maide, & suffred death of his own accorde, & was buryed, & on this daye rose from death. He is sayd bread by signification, & a lambe, & a lyon, & a mountayne. He is called bread, because he is our life & angells life. He is sayd to be a lãbe for his innocencie. A lyon for strẽgth wherwith he ouercame ẏ strõg deuill. But Christ is not so notwithstãding after true nature neither bread, nor a lãbe, nor a Lyon. VVhy is then ẏ holy housel, called Christs body, or

his

hiſ blod . ȝiſ hit niſ ſoþ-
lice þ þ hit ȝehaten iſ; ſoþ-
lice ſe hlaf. and þ þin ðe beoþ
ðuruh racenda mæſſan ȝe-
halȝode oþer ðinȝ hi æte-
oriaþ innenniſcum andȝitum
þiþ utan. and oþer ðinȝ hi
cl̇þiaþ þiþ innan ȝeleaffull-
lum modum; þiþ utan hi
beoþ ȝeſeþene hlaf ⁊ þin æȝ-
þer ȝeon hiſe ȝe on ſſæcce.
ac hi beoþ ſoþlice æfter þæſre
halȝunȝe Criſtes lichama.
and hiſ blod ðuruh ȝaſtlice
ȝe nẏnu; Næþen cild biþ ȝe-
fullod. ac hit ne bliſt na hiſ
hiſ þiþ uten ðeah ðe hit beo
þiþ innan apend; Hit biþ
ȝebroht

his bloud if it be not truelye that it is called. Truely the bread and the wine whyche by the masse of the prieſt is balowed, ſhewe one thyng without to humayne vnderſtanding & an other thing they call within to beleuing mindes. VVithout they bee ſene bread & wine both in figure & in taſt: and they be truely after their halowing, Chriſtes body & hys bloude through ghoſtly miſtery. An heathen childe is chriſtened, yet he altereth not his ſhape without though he be chaunged within. He is

brought

ȝebɲoht ſẏnfull ðuɲh a-
ðamer fonȝæȝeonẏſſe to
ðam fant fate; Ac hit biþ
aþpoȝen fɲam eallum ſẏn-
num piþ innan. ðeah ðe hit
piþ utan hiſ hiþ ne apende;
Eac ſpẏlce þ haliȝe fant pæ-
ter ðe iſ ȝehaten liſer pẏl-
ſpɲinȝ. iſ ȝelic on hipe oþɲū
pætenum. and iſ under ðeoð
bɲornunȝe. ac ðæſ halȝan
ȝaſter miht ȝenealæcþ þam
bɲornizendlicum pætene.
ðurh racenda bletſunȝe. and
hit mæȝ ſẏþþan lichaman.
and ſaple aþpean fɲam eallum
ſẏnnū þuɲh ȝaſtlice mihte;
Efne nu pe ȝeſeoþ tpa ðinȝ

on

brought to ỹ fontstone sinfull through Adams disobedience. Howbeit he is washed from all sinne within, though he hath not chaunged his shape without. *Euẽ so the holy fonte water that is called the welspring of lyfe is like in shape to other waters, and is subiecte to corruption, but the holy ghostes might commeth to ỹ corruptible water, through the prieſtes bleſsing, and it may after wash the body & soule frõ all sinne, through ghostly mighte. Beholde nowe wee see two thinges

*The water in baptisme, and bread and wine in the Lords supper, compared.

on ðiſum anum ȝeſceaſte; Æfter ſoþum ȝecyndе . þ pæten iſ bnoſniendlic pæte. ⁊ æfter ȝaſtlicne ȝeniẏnu hæfþ halpende mihte ; ðpa eac ȝiſ pe ſceapiaþ þ haliȝe huſel æfter lichamlicū andȝite . ðonne ȝeſeo pe þ hit iſ ȝeſceaft bnoſniendlic. ⁊ apendedlic; Giſ pe ða ȝaſtlican mihte ðæn on tocnapaþ ðonne underȝite pe þ ðæn iſ liſ on. and ſonȝiſþ undeadlicnyſſe. ðam ðe hit mid ȝeleafan þicȝaþ; Micel iſ betpux ðæne unȝeſependlican mihte ðæſ halȝan huſleſ . and ðam ȝeſependlican

hiſe

in this one creature. After true nature that water is corruptible moysture, & after ghostlye misterye, hath holowing mighte. So also if wee beholde that holye housell after bodely vnderstanding, then see we that it is a creature corruptible and mutable: if we acknoledge therein ghostlye myght, than vnderstand we that lyfe is therin, and that it geueth immortalitie to them that eate it with beliefe. Muche is betwixte the inuisible myghte of the holye housell, and the visible

hiꝑe aȝeneꝛ ȝecýndeꝛ ; Hit
iꝛ on ȝecýnde bꝛoꝛniendlic
hlaf. and bꝛoꝛniendlic ꝑin. ⁊
iꝛ æfteꝛ mihte Godcundeꝛ
ꝑondeꝛ . roþlice Cꝛiꝛteꝛ li-
chama and hiꝛ blod . na ꝑa-
ꝑeah líchamlice . ac ȝaꝛtlice;
Micel iꝛ betꝛux ðam licha-
man ðe Cꝛiꝛt on ðꝛopode.
and ðam líchaman ðe to
huꝛle biþ ȝehalȝod ; ðe licha-
ma roþlice ðe Cꝛiꝛt on
ðꝛopode ꝑæꝛ ȝebꝛoꝛen of
Maꝛian flæꝛce . mid blode
⁊ mid banum, mid ꝑelle ⁊ mid
ꝛinum. on mennifcum limum.
mid ȝeꝛceadꝛiꝛꝛne ꝛaple ȝeli-
fæꝛꝛ. ⁊ hiꝛ ȝaꝛtlica líchama

ðe

ſhape of his proper nature,
It is *neturally corruptible bread, & corruptible wine: and is by mighte of Godes worde truely Chriſtes bodye, and his bloude: not ſo notwithſtãding bodely, but ghoſtly. Much is betwixte the *bodie Chriſt ſuffred in, and the bodie that is halowed to houſell. The bodie truely that Chriſt ſuffered in was borne of the *fleſh of Marie, with bloud, and with bone, with ſkinne, and with ſinowes, in humane limmes, with a reaſonable ſoule liuing: and his ghoſtlie bodie,

*No tranſubſtantiation.

*Differẽces betwixt Chriſtes naturall body, and the Sacramẽt therof.

*1. Difference.

*Not the body that ſuffred is in the houſell.

ðe þe huſel hataþ ıſ oſ manegum coſnum ȝeȝaðeȝoð. buton bloðe. ⁊ bane. limleaſ. ⁊ ſaþulleaſ . and niſ ſoſþi nan ðinȝ ðæſ on to undeſſtandenne lichamlice . ac ıſ eall ȝaſtlice to undeſſtandene ; ðpa hpæt ſpa on ðam huſle ıſ ðe uſ liſer cpiſt ſoſȝifeþ. þ ıſ oſ ðæne ȝaſtlican mihte . and unȝeſepenliche ſſemmincȝe ; Foſþi ıſ þ haliȝe huſel ȝehaten ȝeſýnu . ſoſþan ðe oþeſ ðinȝ ıſ ðæſon ȝeſepen. and oþeſ ðinȝ undeſſtiten ; þ þ ðæſ ȝeſepen ıſ hæfþ lichamlic hiſ. ⁊ þ þ ſe ðæſ on

undeſſ-

Whiche we call the houſell, is gathered of many cornes: without bloude, and bone, without lymme, without ſoule: and therfore nothing is to be vnderſtand therein bodelye, but all is ghoſtlye to be vnderſtande. VVhat ſoeuer is in that houſell, whiche geueth ſubſtaunce of lyfe, ẏ is of the ghoſtlye might, and inuiſible doing. Therfore is ẏ holy houſel called a miſterye, becauſe there is one thīg in it ſeen, & an other thīg vnderſtāded. That which is ther *ſene, hath bodely ſhape: and ẏ we do there

*2. Difference.

underſtandaþ hæfþ ġaſtlice mihte; witodlice Criſtes lichama ðe deaþ ðrowode. and of deaþe aras. ne ſwylt næfre heonon forþ. ac is ece and unþrowiendlic; þ husel is hwilwendlic. na ece; Brosniendlic. and biþ sticce mælum todæled; Betwux totþum tocopen. and into ðam buce arend. ac hit biþ ðeah hwæþere æfter ġaſtlicre mihte on ælcum dæle eall; Maneġa undernimþ ðone halġan lichaman. and he biþ swa ðeah on ælcum dæle eall æfter ġaſtlicre ġeſynu; þeah fume menn ġeſceote læſſe

dæl

vnderstand, hath ghostlye might. Certaynely Christes bodye which suffred death and rose from death, neuer *dyeth henceforth: but is eternall, & vnpassible. That housell is temporall, not eternall. *Corruptible, and dealed into sondrye partes. Chewed betwene teeth, and sent into the bellye: howbeit neuertheless after ghostlye myght, it is all in euery part. Manye receaue that holye body: and yet notwithstanping, it is so all in euerye parte after ghostly mistery. Though some chewe lesse deale

*3. Difference.

*4. Difference.

Math. 15.

dæl ne biþ ſſa ðeah na maſe miht on ðam maſan dæle ðonne on ðam læſſan. ſoſ ðan ðe hit bit on ælcum menn anſund æftes ðæſe ungeſepenlican mihte; þeoſ ġeſẏnu ïſ peod. and hiſ Criſtes lichama iſ ſoþfæſtnẏſſ; Ðiſ peod pe healdaþ ġeſẏnelice. oþ þ pe becumon to ðæſe ſoþfæſtnẏſſe. and þonne biþ þiſ peod ġeendod; Soþlice hit iſ ſſa ſſa pe æſ cpædon Criſtes lichama. and hiſ blod. na lichamlice. ac ġaſtlice; Ne ſceole ġe ſmeaġan hu hit ġedon ſẏ .. ac healdan on eoſſum

ġeleaſan

deale, yet is there no more myghte notwithstanding in the more parte, then in the lesse : because it is all in all men after the inuisible myght . Thys misterye is a * pledge and a figure: Christes bodye is truth it selfe . Thys pledge we doe keepe mistically, vntill that we be come to the truth it selfe: and then is this pledge ended . Truelye it is so as we before haue said Christes bodye, and hys bloude : not bodilye, but ghostlye . And ye shoulde not searche how it is done, but hold it in your beliefe

*5. Difference.

ȝeleaſan þ hit ſpa ȝedon ſý; ſe ſædaþ on oþæſne bec. ðe iſ ȝehaten uitaſ patſum . þ tpeȝen munecaſ abædon æt Gode ſume ſputtelunȝe be þã halȝan huſle. and æftep þæſne bene ȝeſtodon him mærſan; Ða ȝeſapon hi licȝan an cild on þam peoſode ðe ſe mærſe ſneoſt æt mærſode . and Godeſ enȝel ſtod mid hand-ſexe andbidiende oð þ ſe ſneoſt þ huſel tobſæc; þa tolýþode ſe enȝel þ cild on ðam diſce. and hiſ blod into ðam calice aȝeat; Eft ða ða hi to ðam huſle eo-don. ða peaſþ hit apend to

hlaſe

beliefe that it is so done.
We read in an other booke called vita patrum, that two Monkes desired of God some demonstration touching the holy housell, and after as they stoode to heare masse, they sawe a childe lying on the alter, where the priest sayd masse, and Gods Aungell stoode with a sworde, and abode looking vntill ỹ priest brake ỹ housell. Then the angell deuided ỹ childe vpon the dyshe, and shedde his bloud into ỹ chalice. But whẽ they did go to ỹ housell, thẽ was it turned to bread

These tales seme to be infarsed placed here vpon no occasion.

hlaxe. and to pine. and hi hit
dýzedon. Gode dancizende
dæne rputelunze; Eac re
halza Gnezoriur abæd æt
Cnirte. þ he ateopede anũ
tpýnizendum pixe embe
hir zenýnu micele rebunze;
Heo eode to hurle mid tpý-
nizendum mode. and Gnezo-
riur bezeat æt Gode dæp-
nihte. þ him bam peanþ æte-
oped reo rnæd dær hurler.
de heo dizzan rceolde.
rpýlce þæp læze on þam dirce
aner rinzrer liþ eall zebloð-
zod. ⁊ dær pixer tpeonunz
peanþ da zenihtlæced; V-
ton nu zehýnan dær apo-

rtoler

bread & wine, & they dyd eate it geuing god thankes for ẏ̄ ſhewing. Alſo S. Gregory deſired of Chriſt, ẏ̄ he would ſhew to a certain womā doubting about his myſterye ſome greate affyrmation. She went to houſell w̄t doubting minde, and Gregorye forthwith obteined of God, that to them both was ſhewed ẏ̄t part of the houſell which ẏ̄e woman ſhould receaue, as if there lay in a diſh a ioynte of a finger al be bloded: and ſo ẏ̄e womans doubting was thē forthwith healed. But now heare the apoſtles

ꝛtoleꝛ poꝛd embe ðaꝛ ge-
ꝛnýnu ; Paulus ꝛe apoꝛtol
cpæþ be ðam ealdan ꝓolce Iꝛ-
ꝛahel. ðus ꝓꝛitende on hiꝛ
piꝛtole to geleaꝛꝓullū man-
num ; Ealle uꝛe ꝛoꝛþ ꝓæ-
ðeꝛaꝛ peꝛꝛon geꝓullude on
polcne. and on ꝛæ. and ealle hi
æton ðone ýlcan gaꝛtlican
mete. and ealle hi ðꝛuncon
ðone ýlcan gaꝛtlican ðꝛenc;
Hi ðꝛuncon ꝛoþlice oꝓ æꝓ-
teꝛ ꝓiligendan ꝛtane. ⁊ ꝛe
ꝛtan pæꝛ Cꝛiꝛt ; Næꝛ ꝛe
ꝛtan ðe þ pæteꝛ þa oꝓ ꝓleoꝛ
lichamlice cꝛiꝛt ac he getac-
node Cꝛiꝛt. ðe clýpode þuꝛ
to eallū geleaꝓꝓullū mannū.

ꝛꝛa

ſtles wordes about this mi-
ſterye. Paule ỹ apoſtle ſpea-
keth of ỹ old Iſraelites thus
writing in his epiſtle to
faithfull mẽ. All our forefa- 1. Cor. 10.
thers were baptiſed in the
cloud, and in the ſea: and all
they ate the ſame ghoſtlye
meate, and dranke the ſame
ghoſtly drinke. They dranke
truely of the ſtone ỹ followed
them, and that ſtone was
Chriſt. Neither was that
*ſtone then from whiche
the water ranne bodelye
Chriſt, but it ſignifyed
Chriſt, that calleth thus to
al beleauing & faithful mẽ:

*Note this expoſition which is now a dayes thought new.

ſpa hpam ſpa ðýnſte come to me ⁊ ðrince; And of hiſ innoþe ſleoþþ liſlic pæteſ; þiſ he ſæde be ðam halgan gaſte ðe ða undeſ fengon. ðe on hine gelýfdon; ðe apoſtol Paulus cpæþ þ þ Iſ-nahela folc æte ðone ýlcan gaſtlican mete. and ðrunce ðone ilcan gaſtlican ðrenc. forþan þe re ýlca heofonlica mete ðe hi afedde. xl. geara. ⁊ þ pæteſ ðe of ðam ſtane ſleop. hæfde getacnunge Criſtes lichaman. and hiſ bloder. ðe nu beoþ geoſ-ſnede ðæghpólice on goder cýnçan; Hit pæron þa ýlcan

ðe

Whosoeuer thirsteth let him come to me, & drinke. And from his bowelles floweth lyuely water. This he sayd of the holy ghost, whom he receaueth which beleaueth on hym. The apostle Paule sayth that the Israelites did eat the same ghostly meate, and drinke the same ghostly drinke: bycause ỹ heauenly meate ỹ fedde thē xl. yeares, and that water which from the stone did flowe, had signification of Christes bodye, and his bloude, that nowe be offered daylye in Godes churche, It was the same

Iohn. 4.

1. Cor. 10.

Exod. 17.

ðe þe nu offniaþ. na lichamlice ac gaſtlice ; þe ræðon eop hpene æn þ Cniſt halgode hlaf ⁊ þin æn hiſ þnopunge to hurle. and cpæþ. ðiſ iſ min lichama.and min blod; Ne ðnopode he ða gyt . ac ſpa ðeah he apende ðuſh ungerepenlice mihte ðone hlaf to hiſ agenum lichaman. and þ þin to hiſ blode.ſpa ſpa he æn dyde . on ðam pertene æn ðan ðe he to men gebonen puſde . ða ða he apende ðone heoſonlican mete to hiſ flæſce . and þ flopende pæteſ of ðam ſtane to hiſ agenum blode ; Fela manna

æton

which we now offer: not bodely, but ghostly. We sayd vnto you ere while, ỳ Christ halowed bread and wyne to housell before his suffering, and sayd: this is my body, & my bloud. Yet he had not thẽ suffred. but so notwithstanding he* turned through inuisible might ỳ bread to hys owne body, & ỳ wyne to his bloode, as he before did in ỳ wildernes before ỳ he was borne to mẽ, wbẽ he* turned that beauenly meate to his fleshe, and the flowing water from that stone to hys owne bloude. Very many

Math. 26. Luke. 22. Marke. 14

*Now we eate that bodye which was eaten before he was borne by the faythfull.

*See a transubstantiatiõ.

æton of ðam heofonlican mete on ðam þeſtene. and ðuncon ðone ȝaſtlican ðenc. and ſundon ſſa ðeah deade. ſſa ſſa Criſt ſæde; Ne mænde Criſt ðone ðeah ðe nan mann forbugan ne mæȝ. ac he mænde ðone ecan deaþ ðe ſume of ðam folce for heora ȝeleaſleaſte ȝecannodon; Moyſes and Aaron. and maneȝa oþre of ðam folce ðe Gode ȝelicodon. æton ðone heofonlican hlaf. ac hi næfron deade ðam ecum deaþ. ðeah ðe hi ȝemænū deaþ. forþ fefdon; Hi ȝeſapon. þ ſe heofonlica mete

pæſ

ate of that * heauenlye meate in the wildernes, and dranke that ghostlye drinke and were neuertheles dead, as Christ sayd. And christ ment not that death whiche none can escape: but that euerlastynge death, whiche some of that folke deserued for their vnbeliefe. Moyses and Aaron, and many other of that people whiche pleased God eate that heauenly bread, and they dyed not that euerlastyng death, though they dyed the common death. They sawe that the heauenlye meate

* Manna.

Iohn. 6.

þæſ ȝeſeþenlic. ⁊ bnoſnienð-
lic.ac hi undeſtodon ȝaſt-
lice be ðam ȝeſeþenlicum
ðinȝe.and hit ȝaſtlice ðiȝ-
don; ðe hælend cpæþ. ſe ðe
et min flæſc.and ðrincþ min
blod.he hæfþ ece lif; Ne het
he na etan ðone lichaman.
ðe he mid befanȝen wæſ . ne
þ blod ðrincan. ðe he foſ uſ
aȝeat . ac he mænde mid þam
ponde þ haliȝe hufel . ðe
ȝaſtlic iſ hiſ lichama and hiſ
blod.and ſe þe þæſ onbýſniȝþ
mid ȝeleaffulſne heoſtan.he
hæfþ þ ece lif, On ðæſne eal-
dan æ ȝeleaffulle men of-
fſnodon Gode miſtlice lac.

ðe

was visible, and corruptible, and they ghostly vnderstode by ỹ visible thing, and ghostly receyued it. The Sauiour sayeth: He ỹ eateth my flesshe, and drinketh my bloud, hath euerlasting lyfe. And he bad thē not eate ỹ body which he was going about w̄, nor ỹ bloud to drink which he shed for vs:* but be mēt w̄ those wordes ỹ holy housell, which ghostly is his body, & his bloud, & he ỹ tasteth it with beleauing hart, hath that eternall life. In the old law faithfulmē offred to god diuers sacrifices, that

Iohn. 6.

*What body do the faithfull now eate.

ðe hæfdon to peapde getac-
nunge Cpiſtes lichama. ðe
ſylf for uſum ſynnũ ſyþ-
þan geoffnode hiſ heofon-
lican fæder to onfæged-
nyſſe; pitodlice ðiſ hufel
þe nu biþ gehalgod æt Godes
peofode. iſ gemynd Cpiſtes
lichaman ðe he for uſ geof-
fnode. and hiſ blodes ðe he
for uſ ageat. ſpa ſpa he ſylf
het. doþ ðiſ on minum ge-
mynde; Ane þnopode Cpiſt
ðuph hine ſylfne. ac ſpa
deah dæghpomlice biþ hiſ
ðnopung geedniwod ðuph
genynu ðæſ halgan hufles
æt ðæſre halgan mæſſan;

For

that had* foresignificatiõ of Christes body, which for our sinnes he himselfe to his heauenly father hath since * offred to sacrifice. Certaynlye this housell whiche we doe nowe halow at gods alter is a* remembraũce of Christes body which he offred for vs, and of his bloude whiche he shedd for vs: So he him selfe commaunded, do thys in my remembraunce. Once suffred Christe by hym selfe, but yet neuertheless hys suffrynge is daylye renued at the masse through mysterye of the holye housell.

* A signification before Christ

* A sacrifice in Christes tyme.

* A remembraunce after Christ.

Math. 26.

Ebreu. 10.

Ther=

For ði fremaþ seo haliʒe mæsse micclum ʒe ðam libbendum. ʒe ðam forþ fanenum. sua sua hit for oft ʒesputeloð is; Vs is eac tomeaʒenne. þ þ haliʒe husel is æʒþer ʒe cnihtes lichama. ʒe ealles ʒeleafulles folces. æfter ʒastlicre ʒenýnu; ðra sua se wise Agustinus be ðam cwæþ; Gif ʒe willaþ understandan be cnihtes lichaman. ʒehýraþ ðone apostol Paulum þus cweþende; Ge soþlice sindon Cnihtes lichama. ʒ leomu; Nu is eoweʒ ʒenýnu ʒeleð on Godes mýran. and ʒe understoþ eower ʒenýnu

Therefore that holy masse is profitable both to the ly-uing, and to the *dead: as it hath bene often declared. We ought also to consy-der diligently how that this holy housell is both Christes body, and the body of all *faythfull men, after ghost-ly mysterye. As the Wyse Augustine sayth of it. If ye will vnderstand of Christes body heare ỹ apostle Paule thus speaking. Ye truely be Christes body and his mem-bers. Nowe is your my-sterye sett on Godes ta-ble, and ye receyue your mysterye

*This doctrine with praying to images & to the dead bodies of men at their tombes tooke his beginning of the auarice of mõkes vnto whom it was gain full.

*The housell is also the body of al faithfull men.

ȝeþýnu toþam ðe ȝe ſýlfe
rind ; Beoþ þ þ ȝe ȝereoþ on
þam peoſode . and undeþſoþ
þ þ ȝe ſýlfe rind ; Eſt cpæþ
re apoſtol Paulus be ðirum.
pe manezȝa ſýndon an hlaf. ȝ
an lichama ; Vndeþſtandaþ
nu.and blisſiaþ.ſeala rind an
hlaf.ȝ an lichoma on Criſte;
Ne ir unе heaſod . ȝ pe rind
hiſ lima ; Ne biþ re hlaf oſ
anum coſne.ac oſ manezū ;
Ne þ pin oſ anſe beſian . ac
oſ manezum ; ðpa pe ſceo-
lon eac habban annýſſe on
uſum ðnihtne . ſpa ſpa hit
apſiten ir be þā ȝeleaffullan
peoſode . þ hi pæſon on ſpa
micelſe

mistery e, whiche mistery ye your selues be. Be ẏ whiche ye se on the alter, & receiue that whiche ye your selues be. Agayn the apostle Paule saith by it: *We manye be one bread, and one bodye.* Vnderstand nowe and reioice, many be one bread, and one body in Christ. He is our head, and we be his limmes. And ẏ bread is not of one corne, but of many. Nor the wine of one grape, but of manye. So also we all should haue one vnitie in our Lord, as it is writtẽ of the faithfull armye, how ẏ they were in so great

micelſne annÿſſe. ſpilce him eallum pæſne an ſapul. and an heoſnte; Criſt ȝehalȝode on hiſ beode ða ȝeſnÿnu uſne ſibbe. ⁊ uſne annieſſe. ſe þe undeſnſehþ ðæſne annÿſſe ȝeſnÿnu. and ne hilt ðene bend ðæſne ſoſan ſibbe. ne undeſnſehþ he na ȝeſnÿnu ſoſ him ſÿlfum. ac ȝecÿðnÿſſe toȝeaneſ him ſÿlfum; Micel ȝod biþ criſtenum mannum. þ hi ȝelome to hurle ȝan. ȝif hi unſcæþþiȝnÿſſe on heoſna heoſntan benaþ to ðam peoſode. ȝif hi ne beoþ mid leahtſnum oſſette; þam ÿſelan men ne becÿmþ

great an vnitie, as though all of them were one soule, and one harte. Christ hallowed on hys table the mysterye of our peace, and of our vnytye: he whyche receyueth that mysterye of vnytye, and kepeth not the bonde of true peace, he receyueth no mysterye for hym selfe, but a witnesse agaynst hymselfe. It is very good for Christen men, that they goe often to housell, yf they brynge wyth them to the alter vngyltynes and innocencye of harte. To an euill man

ne becýmþ to nanum ȝode. ac to ſoþþýnde. ȝif he ðær halȝan hurler unþunþe onbýrigþ ; Haliȝe bec beodaþ þ man ȝemænȝe pætep to ðam pine ðe to hurle rceal. ſoþþan þe þ pætep hæfþ þær ſolcer ȝetacnunȝe. rpa rpa þ pin Cþiſtep bloder ; ⁊ ſoþðí ne rceal naþor buton oþþrum beon ȝeoffnode æt ðære halȝan mæſſan . þ Cþiſt beo mid uſ. and pe mid Cþiſte . þ heafod mid ðam leomum. ⁊ þa leomu mid þam heafode; pe poldon ȝefýrin þahtnian beþã lambe þe re ealde Iſrahel æt heona eaſtep

it turneth to no good, but to destructiō, if he receiue vnworthely ẏ holy housell. Holy* bookes commaūd ẏ water be mengled to ẏ wine which shalbe for housell: bicause ẏ water signifieth the people, and the* wine Christs bloud. And therfore shall neither ẏ one without the other be offred at ẏ holy masse: ẏ Christ may be with vs, & we with Christ: the head ẇ the limmes, and the limmes with the head. We would before haue intreated of the lambe whiche the olde Israelites offered at their Easter

*No scripture enforceth the mixture of water with the wyne.

*The wine signifieth christes bloude.

ten tỳde ȝeoffnodon. ac
pe poldon æneft eop ȝenæc-
can ymbe dar ȝenỳnu. and
rỳþþan hu hit man dicȝan
rceal; þ ȝetacniendlice lamb
pæf ȝeoffnod æt heopa eaf-
ten tide. ⁊ re apoftol Pau-
luf cpæþ on dirum dæȝhen-
licum pirtole. þ Cnirt ir upe
eartep tide. re de fop uf
pæf ȝeoffnod. ⁊ on dirum
dæȝe of deaþe aras; Irrahel
digde dæf lambef rlæfc. rra
rra God bebead. mid deop-
fum hlafum. ⁊ feldlicum lac-
tucum. ⁊ pe rceolon dicȝan
þ halize hurel Cnirtef licha-
man. ⁊ hir blod buton beop-

man

ster tyme, but ý we desired first to declare vnto you of this misterye, and after how we should receyue it. That signifying lambe was offred at the Easter. And the apostle Paule sayeth in the epistle of this present day, that Christ is our Easter, who was offred for vs, and on thys day rose from deathe. The Israelites did eate the lambes flesshe as God commaunded wyth vnleuened bread, and wylde lettisse: *so we should receyue ý holy housell of Christes bodye and bloud without the lea-

*How we shoulde come to the holy cõmunion.

man ẏẏrelnẏẏrre and manꝛul-
nẏẏrre ; ðꝑa ꝛꝑa ꝛe beoꝛnma
apent þa ȝerceaꝛta oꝛ heoꝛna
ȝecẏnde . ꝛꝑa apendaþ eac
healtꝛnaꝛ ðæꝛ manneꝛ ȝe-
cẏnde ꝛꝑn̄ unꝛcæþþiȝnẏẏrre
to ȝepemmednẏẏrre ; ðe a-
poꝛtol tæhte þ̄ ꝛe ꝛceoldon
ȝepiꝛtꝛullian na on ẏẏrel-
nẏẏrre beoꝛnman . ac on ðe-
oꝛꝛcnẏẏrrum ꝛiꝛꝛennẏẏrre, ⁊
roþꝛæꝛtnẏẏrre ; Lactuca
hattte ꝛeo ꝓẏꝛt ðe hi etan
ꝛceoldan mid ðam̄ heoꝛꝛum
hlaꝛum . heo ıꝛ bitet̄ on ði-
ȝene; And ꝛe ꝛceolon mid bi-
tetnnẏẏrre roþne behneoꝛ-
ꝛunȝe unꝛe mod ȝeclænꝛian.

ȝiꝛ

uen of sinne, and iniquitie. As leauen turneth the creatures from their nature: so doth sinne also chaunge the nature of man from innocencye to foules spottes of giltinesse. The apostle hath taught how we should feast not in the leauen of euelnesse but in the swete dough of puritie and truthe. The herbe whiche they shoulde eate with the vnleauened bread is called Lettisse, and is bitter in taste. So we shoulde with bitterneſſe of vnfayned weepinge purifye our mynde,

ȝif ꝥe ꝥillaþ Cꝛiꝛtes lichaman ðicȝan; Nær þ Iꝛꝛahela ꝥolc ȝeꝛuncð. to hꝛeapum ꝥlæꝛce. ðeah ðe God hum bebuðe. þ hi hit hꝛeap ne æton. ne on ꝥæteꝛne ȝeꝛoden, ac ȝebꝛæd to ꝥine; ðe ꝥile ðicȝan Godes lichaman hꝛeapne. ꝛe ðe buton ȝeꝛceaðe ꝥenþ þ he ꝥæꝛe anꝥealð man uꝛ ȝelice. ⁊ næꝛe God; ⁊ ꝛe ðe æꝥteꝛ menniscum ꝥiꝛðome ꝥẏle ꝛmeaȝan ẏmbe ða ȝeꝛẏnu Cꝛiꝛtes ꝥlæꝛclicnẏꝛꝛe, he ðeþ ꝛꝥẏlce he ꝛeoþe ðæꝛ lambes ꝥlæꝛc on ꝥæteꝛne. ꝥoꝛ ðan ðe ꝥæteꝛ ȝetacnaþ on ðiꝛꝛeꝛne ꝛtoꝛe

mennisc

if we wil eat Christes bodye. Those Israelites were not wont to eate rawe flesshe although god forbad them to eate it rawe, and sodden in water, but rosted wyth fyer. He shall receyue the bodye of God rawe that shal thynke wythout reason that Christ was onelye man lyke vnto vs and was not God. And he that wil after mans wisedome search of ỹ mysterye of Christes incarnation, doth lyke vnto hym ỹ doth seeth lambes flesh in water: bycause that water in thys same place signifieth mans vn-

mennyſc inʒehiꝺ; Ac þe ſceo-
lon þiſtan þ ealle ðа ʒeſyȳnu
Criſtes mennyſcnyȳſſe þæ-
ſton ʒeſaꝺoꝺe ðurh mihte
ðæs halʒan ʒaſtes. ðonne
ðicʒe þe his lichaman ʒe-
bnædne to ſine. ſoþþan ðe
ſe halʒa ʒaſt com on ſȳnes
hiſe to ðam apoſtolum on
miſtlicum ʒeſeonðum; Iſ-
rahel ſceolꝺ etan þæs lambes
heafoꝺ. ʒ ða fet. and þ inne-
peaꝺe. ʒ ðæs nan ðinʒ be-
liſan ne moſte oſeſ niht;
Giſ ðæs hpæt beliſe. ſoꝺ-
bærnan þ on fȳre. ʒ ne to-
bnæcan ða baan; Æfteſ
ʒaſlicum ſʒite þe etaþ ðæs
lambes

vnderstãding: but we should vnderstãd that al the misterie of Christs humanity was ordered by ỹ power of ỹ holy ghost. And thẽ eate we his body rosted wyth fyre: because the holy ghost came in fyrye lykenes to the apostles in diuerse tonges. The Israelites should eate the lambs head, & ỹ fete, and ỹ purtenaunce: and nothing therof muste be left ouer night, Yf any thing therof were lefte, they did burne ỹ in the fyre: and they brake not ỹ bones. After ghostlye vnderstandinge we doe then eate the

lambes

lamber heafod. ðonne pe un-
deꝛſcop Cꝛiſtes godcund-
nyꝛꝛe on unum geleafan;
Eft ðonne pe hiꝛ menniſc-
nyꝛꝛe mid luſe undeꝛſcop.
ꝥonne ete pe ꝥæꝛ lamber fleſc.
forꝥan ðe Cꝛiſt iꝛ angin 7
ende. God æꝛ ealle foꝛulda.
and man on ðiꝛꝛene foꝛulde
geendunge; Hꝛæt iꝛ ðæꝛ
lamber innepeaꝛde buton
Cꝛiſtes diꝛgelan bebodu. ða
pe etaþ ðonne pe liſer pond
mid gꝛædignyꝛꝛe undeꝛ-
ſcop; Nan ðinge morte
ðæꝛ lamber beliſan oþ meꝛi-
gen. forꝥan ðe Godes cyð-
daꝛ rind to rmeagenne mid

rꝛ2

lambes head, when we take hold of Christes diuinitye in our beliefe. Agayn when we take holde of hys humanyte, wyth loue then eate we the lambes feete: bycause that Christ is the beginnyng and ende, god before all world and man in the ende of thys worlde. What bee the lãbes purtenaũce, but Christes secrete preceptes, and these we eat, whẽ we receiue with gredines the worde of lyfe. There muste nothing of the lãbe be left vnto the morning, bicause ỹ all godes sayings are to be searched w̃ great

ꝛꝑa micelꝛe caꝛꝛfulnẏꝛꝛe. ꝛꝑa þ ealle hiꝛ bebodа mid ꝛgꝛte and peoꝛce beon aꝛmeade on nihte þiꝛeꝛ andpeaꝛdan liꝼeꝛ. æꝛþan þe ꝛe endenexta dæg ðæꝛ ꝛemænelican æꝛiꝛꝛeꝛ æꝛeopiꝛe; Giꝼ pe þonne ealle þa ꝛeꝛẏnu Cꝛiꝛꝛeꝛ ꝛlæꝛclicnẏꝛꝛe þuꝛh ꝛmeaꝛan ne maꝛon. ðonne ꝛceole pe ða laꝼe betæcan ðæꝛ halꝛan ꝛaꝛꝛeꝛ mihte mid ꝛoþꝛe eadmodnẏꝛꝛe. and na to dẏꝛꝛtelice ẏmbe ða deopan diꝛelnẏꝛꝛe oꝼeꝛ uꝛeꝛ andꝛẏꝛꝛeꝛ mæþe ꝛmeaꝛan; Hi æꝛon þ lamb mid beꝛẏꝛndum lendenum; On lendenū iꝛ ꝛeo ꝛalnẏꝛꝛe

ðæꝛ

great carefulnesse: so that all his preceptes maye be knowen in vnderstãding & deede in the nyght of thys preseut lyfe, before that the last day of the vniuersall resurrection do appeare. If we can not search out throughly all the mistery of Christes incarnation, then ought we to betake the rest vnto the might of ỹ holy ghost wt true humilitie: & not to searche rashlye of that deepe secretnes aboue ỹ measure of our vnderstãding. They did eat ỹ lambes flesh wt their loynes gyrt. In the loines is the lust of

ðær lichoman. and ſe þe pỳle
þ hurel ðicgan he ſceal ge-
ſnỳþan ða galnỳſſe. ⁊ mid
clænnỳſſe ða halgan þigene
onſon ; Hi pæſon eac ge-
ſceode ; Hpæt ſind gerỹ
buton deaðna nỳtena hỳda;
þe beoþ ſoþlice geſceode. gif
ſe efenlæcaþ mid unum fæ-
ſtelde and peonce foſþfaren-
ſna manna lif. ðæſna ðe Gode
gebugon ðurh gehealdſum-
nỳſſe hiſ beboda ; Hi hæf-
don him ſtæf on handa æt
þæſe þigene; ðe ſtæf getac-
naþ gỹmene. ⁊ hỳſnỳſſe;
þa ðe bet cunnon ⁊ magon.
ſceolon gỹman oþſa manna.

⁊ mid

of the body. And he whyche wyll receyue ý houſell, ſhall reſtrayne that concupiſcẽce: and take with chaſtitie that holy receypt. They were alſo ſhod. VVhat be ſhoes but of the hydes of dead beaſtes. VVe be truely ſhod if we folow in our ſteps & deades the lyfe of thoſe pilgrimes, whith pleaſe god w̃ keping of his commaũdemẽts. They had ſtaues in their handes when they ate. This ſtafe ſignifieth a carefulnes and a diligẽt ouerſeing. And al they, ý beſt know and cã, ſhould take care of other men,

⁊ mid heora ſultume underſtyþian ; þam ȝemettum ær beboden þ hi ſceoldon caſlice etan . ſoþ dam de God onſcunaþ da ſleacnyſſe on hiſ degnum . and da he luſaþ de mid moder caſnyſſe dær ecan liſer miſþe ſecaþe; Hit iſ aſſriten. Ne elca du to ȝecyſſanne to Gode. dyſlær þe ſe ſtima loſie þuſh da ſleacan elcunge ; þa ȝemettan ne moſton dær lamber ban ſcænan . ne da ceſpan de Criſt ahenȝon ne moſton tobræcan hiſ halȝan ſceancan . ſpa ſpa hi dyðon. þæra ſpeȝſa ſceaþena

de

and staye them vppe with their helpe. It was inioyned to the eaters ỹ they shoulde eate the lambe in haste. For god abhorreth slouthfulnes in his seruantes. And those he loueth that seeke the ioye of euerlasting life with quicknes, & hast of minde. It is written: Prolong not to turne vnto god, lest the time passe awaye through thy slowe tarrying. The eaters mought not break the lābes bones. Nomore mought the souldyers, ỹ did hang Christ breake his holy legges, as they did of the two theeues

ðe him on tpa healfa hango-
don. ac ðnihtanar of deaðe
gerund buton ælcere fon-
notodnyrre; And hi rceo-
lon gereon æt ðam micclan
dome hpæne hi gerundodon
pælhneoplice on node; þeor
tid ir gehaten on ebneircum
gereondе Parca. þ ir on le-
den Tranritur. ⁊ on englir
Fænelð. forþan ðe on ði-
rum dæge fende Godes folc
fram egipta lande ofen ða
neadan ræ. fram ðeopte to
ðam behatenan eande; Vre
ðnihtfende eac on þirne ði-
man. rpa rpa re Godrpellere
Iohnr cpæþ. fram ðirum

middan

that hanged on either syde of him. And ỹ Lord rose frō death sound without al corruption: & at the last iudge mēt they shal see him, whom they did most cruelly hange on ỹ crosse. This time is called in ỹ Ebrue tonge Pasca, and in latine Transitus, & in English a Passouer: bicause ỹ on this daye the people of Israell passed from the land of Ægipt ouer the read sea: from bondage to the lande of promyse. So also dyd our Lord at thys tyme departe as sayeth Iohn the Euangelyste from thys

mıðdan eaꝺe to hiꝛ heoꝛonlican ꝛæðen; þe ꝛceolon ꝛỳlian uꝛũ heaꝛoe. ⁊ ꝛaꝛan ꝛꝛã ðeoꝛle to cꝛiꝛte. ꝛꝛã þiꝛꝛe unꝛcæþþigan poꝛulðe. to hiꝛ ꝛtaþelꝛæꝛtan ꝛice. ac þe ꝛceolon æꝛeꝛt on uꝛũ andþeaꝛnðan liꝛe ꝛaꝛan ꝛꝛã lehtꝛum to halgum mægnum. ꝛꝛam unþeapum ·to gooum þeapum. gif þe ꝛillaþ æꝛtep ðiꝛum læꝛan liꝛe ꝛaꝛan toþã ecan; ⁊ æꝛtep uꝛũ æꝛiꝛte to hælende Cꝛiꝛte; Þe uꝛ gelæꝛde to hiꝛ liꝛigenoan ꝛæðen. ðe hine ꝛealðe ꝛoꝛ uꝛũ ꝛỳnnum to ðeaþe; ði him puloon and loꝛ. ðæꝛe þeloæða, oꝛ ealꝛa poꝛulða poꝛulo. AMEN.

world to his heauẽly father. Euen so we ought to folowe our head, and to go from the deuill to christ: from this vnstable world to his stable kingdõe. Howbeit we should first in this preſẽt life departfrõ vice to holy vertue: from euill manners to good manners, if we will after thys lente lyfe go to that eternal life, & after our resurrection to Christ. He bring vs to his euerliuing father, who gaue him to death for our sinnes. To him be honour, & praise of wel doing, world wythout ende. Amen.

¶ *This sermon is found in diuerse bookes of sermõs written in the olde Englisth or Saxon toung: whereof two bookes bee nowe in the handes of the most reuerend father the Archbishop of Canterbury.*

(*)

Here followeth the wordes of Ælfrike abbot of S. Albones, & also of Malmesberye, taken out of his epistle written to Wulfsine byshop of Scyrburne. It is founde in a booke of the olde Saxon tounge, wherin be xliij. chapters, of Canons and ecclesiasticall constitutions, and also Liber pœnitentialis, that is a poenitentiall booke or shryfte booke, deuided into iiij. other bokes, the epistle is set for the 30. chapter of the fourth boke intituled be ꝑnteorꝛe rinobe, that is, a Synode concerning priestes: and this epistle is also in a canonn boke of the churche of Exeter.

Sume

Sume þreora healdaþ þæt hurel ðe biþ on eartenn dæg gehalgod ofen gean to cweocum mannum, ac hi mirdoþ wyrðe deope. þ ðæt haligge hurel cweole fyrnegian. ⁊ nellaþ undeorstandan hu mycele dædbote. reo pœnitentialis tæcþ be ðam. gif ðæt hurel biþ fyrniġ. oþþe hæpen. oþþe gif hit forloren biþ. oþþe gif mur. oþþe nytenu ðurh gymeleasnesse hit etaþ. Man cweal healden þæt haligge hurel mid mycelre gymene ⁊ ne forhealdan hit. ac halgian oþer edniwe to cweocum

Some priſtes keepe the houſell that is hallowed on Eaſter day all the yere for ſyke men. But they doe greatlye amyſſe, bycauſe it waxeth horye. And theſe will not vnderſtand how greuous penaunce the pœnitentiall booke teacheth by thys, if the houſell become hory and rotten: or yf it be loſt: or be eaten of miſe or of beaſtes by neglygence. Men ſhal reſerue more carefullye that holy houſell, and not reſerue it to longe, but hallowe other of newe for

ſick

ꝛceocum mannum. a embe
vii. niht. o ðde embe xiiii.
niht þ hit hunu ꝟÿniꝝ ne
ꝛÿ. ꝛonþon ðe eal ꝛpa haliꝝ
biþ þ hurel þe nu to dæꝝ pæꝛ
ꝝehalꝝod. ꝛpa þ ðe on eaꝛtep
dæꝝ pæꝛ ꝝehalꝝod; Ðæt hu-
ꝛel iꝛ Cniꝛtep lichama na li-
chamlice ac ꝝaꝛtlice; Na ꝛe
lichama ðe he on ðꝛopode.
ac ꝛe lichama ðe he embe
ꝛpꝛæc. ða ða he bletode
hlaf and pin to hurle anre
niht e æꝛ hiꝛ ðꝛopunꝝe. and
cpæþ be ðā ꝝebletode hlafe.
ðiꝛ iꝛ min lichama. and eft
be ðam halꝝan pine. ðiꝛ iꝛ
min blode þe biþ ꝛoꝛ manegū

aꝝoten

ſyckemen alwayes wythin a weke or a fortnight that it be not ſomuch as horye. For ſo holy is the houſell whych to day is hallowed as that whyche on Eaſter daye was hallowed. That houſell is Chriſtes bodye not bodylye, but ghoſtlye. Not the bodye whyche he ſuffred in, but the bodye of which hee ſpake, when he bleſſed bread and wyne to houſel a night before his ſuffring, & ſayd by the bleſſed bread thys is my bodye, & agayne by the holye wyne thys is my bloude, whiche is

ſhed

agoten on rýnna ꝑoꝛgý-
ꝑenneſſe ; Vndeꝛſtandaþ
nu þ re ðꝛihten ðe mihte
apendon ðone hlaf æꝛ hiꝛ
ðꝛopunge to hiꝛ lichaman.
and þ pin to hiꝛ blode gaſt-
lice. ðæt re ylca wæghpam-
lice bletraþ ðuꝛh raceꝛða
handa hlaf ⁊ pin to hiꝛ gaſt-
lican lichaman . and to hiꝛ
gaſtlican blode.

Here thou ſeeſt good reader how Ælfrike vpon fynding fault wyth an abuſe of his tyme whiche was that prieſtes on Eaſter day filled their houſell boxe, and ſo kept the bread a whole yere for ſickmen, toke an occaſion to ſpeake agaynſt

Sume

ſhede for manye in forgeue-
nes of ſinnes . vnderſtand
nowe that the lord , who
could turne ẏ bread before
his ſuffring to his body , and
ẏ wyne to his bloude ghoſt-
lye: that the ſelfe ſame lorde
bleſſeth dayly throughe the
prieſtes handes bread and
wine to his ghoſtly body, and
to his ghoſtly bloud.

the bodely preſence of Chriſt in the ſacramẽt. So alſo in an other epiſtle ſent to Wulfſtane Archbyſhop of York, he reprehending agayne thys ouerlong reſeruing of the houſell addeth alſo wordes more at large againſt the ſame bodely preſence. His wordes be theſe.

Some

Sume ꝑneoꝛtaꝛ ȝefyllaþ heoꝑa huꝛel box on eaꝛ-
tꝺon . and healdaþ oꝛeꝛ
tpelf monaþ to untꝺumum
mannum. ꝛꝑylce ðæt huꝛel
sy halizꝺe ðonne oþeꝛ . Ac
hi ðoþ unꝑiꝛlice. ꝛoꝛ þam ðe
hit þannaþ . oþþe mið ealle
ꝛoꝛꝺoꝛaþ on ꝛꝑa langum
fyꝛꝺꝛte. and he biþ ðonne
ꝛcyldiz ꝛꝑa ꝛꝑa uꝛ ꝛæȝþꝛeo
boc; ðe ðe huꝛel ꝛoꝛhyldt.
oþþe hit ꝛoꝛlyꝛt. oþþe myꝛ
ꝛton . oþþe oþþe nyttenu.
ꝛceapa ða pœnitentialem.
hpæt he ꝛæȝþ be þiꝛum; ⁊all
ꝛꝑa haliz iꝛ ðæt huꝛel ðe biþ
ȝehalȝod to ðæȝ . ꝛꝑa ðæt

ðe

Some prieſts fil their boxe for houſel on Eaſter day, & ſo reſerue it a whole yere for ſicke mẽ, as though that houſel were more holy thẽ any other. But they do vnaduiſedlye, bicauſe it waxeth black: or altogether rottẽ by keping it ſo long ſpace. And thus is he become giltie as ỹ boke wytneſſeth to vs. Yf anye do keepe the houſell to long, or loſe it, or myſe or other beaſtes do eate it, ſee what ỹ penitential boke ſayeth by this. So holy is altogether that houſell, whiche is hallowed to daye, as that

ðe biþ gehalgod on ðam halgan eastron dæge ; Healdaþ forþig ic bidde ðone halgan Cristes lichaman mid manna þiwdome to scocũ mannum sylle on sunnan dæge to sunnan dæge on swiþe clænum boxe . oþþe be þam mæstan scopentýne niht . and ðicgaþ hit ðonne . ⁊ lecgaþ ðær open ; þe habbaþ bysene be þam on Moyses bocum. swa swa God sylf bebead on Moyses æ . ðæt se sacend sceolde on ælcũ sæternes dæge settan twelf hlafas on þam tabernaculo ealle wipe bacene . ða wæron gehatene

tene

which is hallowed on Easter day. VVherfore I beseech you to kepe that holy bodye of Christ with more aduisement for sick men from sonday to sondaye in a verye cleane boxe: or at the most not to kepe it aboue a fortnight, and then eate it laying other in the place. VVe haue an example hereof in Moyses bookes, as god himselfe hath commaunded in Moyses lawe. How the prieſtes ſhould ſet on euery ſaturnday twelue loaues all newe baked vpon the tabernacle: the whiche were cal-

tene paner pnopositionir.
and hiz rceoldon ðæn rtan-
dan on ðam Godes zetældæ
of ofepne rætennes dæz.
zetan hi ðonne ða racendar
rylfe. 7 retten ðæn ofne;
Sume pneortar nellaþ dic-
gan þæt hurel þe hi halziaþ;
Nu pille pe eop recgan. hu reo
boc regþ be ðam; Pnerbyt-
ten mirram celebnanr. et
non audenr rumene racnifici-
um accurante conrcientia
rua anathema erte; Se mærre
pneort ðe mærraþ. and ne
dearf ðæt hurel dicgan. þat
hine rcyldizne. re ir aman-
rumod; Lærre pleoh ir to

dicgenne

led panes prepoſitionis: and thoſe ſhoulde ſtād there on gods tabernacle, tilꝯ next ſaturnday, & thē did ꝯ prieſtes thē ſelues eate them, & ſet other in ꝯ place. Sōe prieſtes wil not eate ꝯ houſell, which they do hallow. But we will now declare vnto you how ꝯ boke ſpeaketh by thē. Preſbyter miſſā celebrans, et non audens ſumere ſacrificium, accuſante cōſciētia ſua, anathema eſt. The prieſt that doth ſaye maſſe and dare not eate thē houſell, hys conſcience accuſynge hym, is accurſed. It is leſſe daunger to

ðiczenne ðæt hurel. ðonne
to halzienne ; ðe ðe tupa
halzaþ ane orletan to hurle.
rebiþ þam zeþolan zelice. ðe
an cild fullaþ tupa ; Cþiſt
ſylf zehalzode hurel æfter hiſ
ðfopunze. he bletrode þone
hlaf. ⁊ tobræc ðuſ cweþende
to hiſ halzum apoſtolum.
etaþ ðiſne hlaf. hit iſ min li-
chama . ⁊ he eft bletrode
ænne calic mið pine. and cwæþ
heom ðuſ to . ðrincaþ ealle
of ðirum . hit iſ min azen
blode ðære niwan zecyþ-
nyſſe. ðe biþ for manezum
azoten on fynna forzyfe-
nyſſe; ðe ðuhten þe halzode
hurel

receyue ỹ houſell, thẽ to hal-
lowe it. He ỹ doth twyſe
hallowe one hoſt to hou-
ſell, is lyke vnto thoſe here-
tikes, who do chriſten twyſe
one childe. Chriſt himſelfe
bleſſed houſel before his ſuf
fring: he bleſſed ỹ bread and
brake thus ſpeaking to his a
poſtels. Eate this bread it is
my body. And agayne he bleſ
ſed one chalice wᵗ wyne and
thus alſo ſpeaketh vnto thẽ.
Drinke ye all of this it is
myne owne bloud of ỹ newe
teſtament which is ſhed for
many in forgeuenes of ſyn-
nes. The lord which halowed

huſelæſn hiſ ðnopunge. and
cpæþ þ ſe hlaf pæſne hiſ agen
lichama. ⁊ ðæt pin pæſne pi-
rodlice hiſ blod. ſe halgaþ
ðæghpamlice ðurh hiſ ſa-
cepdа handa hlaf to hiſ li-
chaman. ⁊ pin to hiſ blod on
gaſtlicepe gepỳne. ſpa ſpa
ſe ſæðaþ on bocum. Nebiþ ſe
liflica hlaf lichamlice ſpa þeah
ſe ỳlca lichama. ðe Criſt on
ðnopode; Ne þæt haligе pin
niſ þær hælendeſ blod þe for
uſ agoten pær on lichamli-
can ðinge. ac on gaſtlicum
anogỳtc; Ægþer biþ ſoþlice
ſe hlaf hiſ lichama. ⁊ þ pin eac
hiſ blod ſpa ſpa ſe heofonlica

hlaf

houſel before his ſuffering & ſayeth ẏ ẏ bread was his owne body & ẏ ẏ wyne was truly his bloud, he halowеth dayly by ẏ hãdes of ẏ priſt bread to his body, & wyne to his bloud in ghoſtly myſtery, as we read in bokes. And yet ẏ liuely bread is not bodely ſo notwithſtãding: not ẏ ſelf ſame body ẏ Chriſt ſuffered in. Nor ẏ holy wine is ẏ ſauiours bloud which was ſhed for vs in bodely thing: but in ghoſtly vnderſtanding. Both be truly ẏ bread hys body, and ẏ wyne alſo hys bloud, as was ẏ heauenly

bread

hlaf pær. ðe þe hataþ manna.
ðe feopertiz zeara æfter
Godes folce. ⁊ ðæt hlutre
pæteſ pær pitodlice hiſ blod.
ðe arn of ðam ſtane on ðã
peſtene ða; ðra ſwa Paulus
awrat on rumon hiſ piſtole
Omnes patres noſtri candem
eſcam ſpiritualem manduca-
uerunt: et omnes eundem po-
tes ſpiritualem biberunt. &c.
Ealle ure fæderas æton on
þã peſtene þone ylcan gaſt-
lican mete. ⁊ þone gaſtlican
drenc druncon; Hi druncon
of þã gaſtlicum ſtane. ⁊ ſe
ſtan pæs Criſt; ðe apoſtol
fæder ſwa ſwa zenuzeh ỳnðon
ðæt

bread, which we call Manna, that fed forty yeres gods people. And ỹ cleare water which did then runne from the ſtone in the wildernes, was truly his bloud, as Paul wrote one ſumme of his epiſtles. Omnes patres noſtri eandem eſcam ſpiritualem manducauerunt, et omnes eundem potum ſpiritualẽ biberunt,&c. *All our fathers ate in the wildernes the ſame ghoſtlye meate, and dranke the ſame ghoſtly drinke. They dranke of ỹ goſtly ſtone, and ỹ ſtone was chriſt. The apoſtle hath ſaid as you now haue heard,*

that

ðæt hi ealle æton ðone ẏl-
can ȝaſtlican mete. ⁊ hi ealle
ðſuncon ðone ȝaſtlican
ðſenc; Ne cpæþ he na licham-
lice. ac ȝaſtlice; Næſ Cſiſt
ða ȝẏt ȝeboſen. ne hiſ blod
næſ aȝoten. þa þæt Iſſahela
ſolc ȝeæt ðone mete. ⁊ oſ
ðam ſtane ðſanc. ⁊ ſe ſtan
næſ lichamlice Cſiſt þeah he
ſſa cpæde; Hit pæſon þa ẏl-
can ȝeniẏnu on þæſe ealdan
æ. ⁊ hi ȝaſtlice ȝetacnodon
ðæt ȝaſtlice huſel uſeſ hæ-
lendeſ lichaman. ðe pe hal-
ȝiaþ nu.

that they all did eate ẏ ſame ghoſtly meate, and they all did drinke the ſame ghoſtly drinke. And he ſayth not bodely but ghoſtly. And Chriſt was not yet borne, nor hys bloud ſhedde, when that the people of Iſraell ate ẏ meat, and drank of that ſtone. And the ſtone was not bodelye Chriſt though he ſo ſayd. It was the ſame miſtery in the olde law, and they did ghoſtlye ſignifie ẏ ghoſtly houſell of our ſauioures body which we conſecrate now.

This

This Epiſtle to VVulfſtane Elfrike wrote firſt in the Latyne tounge, as in a ſhorte Latyne Epiſtle ſet before this, and one other of hys Saxon Epiſtles he confeſſeth thus. Ælfricus abbas VVulfſtano venerabili archiepiſcopo ſalutem in Chriſto. Ecce paruimus veſtræ almitatis iuſſionibus tranſferentes Anglice duas epiſtolas quas Latino eloquio deſcriptas ante annum vobis deſtinauimus, non tamen ſemper ordinem ſequentes, nec verbum ex verbo: ſed ſenſum ex ſenſu proferentes. *Beholde we haue obeyed the commaundement of thy excellencie in tranſlating into Engliſhe the two Epiſtles which we ſent vnto thee writtẽ in Latine more then a yeare agoe. Howbeit we keepe not here alwayes the ſame order: nor yet tranſlate worde for worde, but ſenſe for*

ſenſe.

ſenſe: Nowe becauſe verye fewe there be that doe vnderſtande the old Engliſhe or Saxon (ſo much is our ſpeech chaunged from the vſe of that time, wherin Elfrike liued) and for that alſo it maye be that ſome will doubt how ſkilfullye, and alſo faithfullye theſe wordes of Elfrike be tranſlated from the Saxon tounge: We haue thought good to ſet downe here laſt of all the very wordes alſo of his latyne epiſtle, which is recorded in bokes fayre wrytten of olde in the Cathedrall Churches of Worceſter and Exceſter

(*.*)

Quidam

Vidam vero presbyteri implent alabastrum suum de sacrificio, quod in Pasca Domini sanctificant: & conseruant per totum annum ad infirmos, quasi sanctior sit cæteris sacrificijs, Sed nimium insipienter faciũt. Quia nigrescit, & putrescit tãdiu conseruatum. Et liber pœnitentialis pro tali negligentia pœnitentiam magnam docet: aut si a muribus commestum sit: aut ab auibus raptum. Tam sanctum est sacrificium, quod hodie sãctificatur q̃ illud quod in die Pascæ consecratum est. Et ideo debetis a dominica in dominicam, aut per duos, vel maxime tres heddomadas tenere sacrificium in alabastro mundo ad infirmos: ne nigrescat, aut putrescat, si diutius seruetur. Nam in lege Moisi ponebant

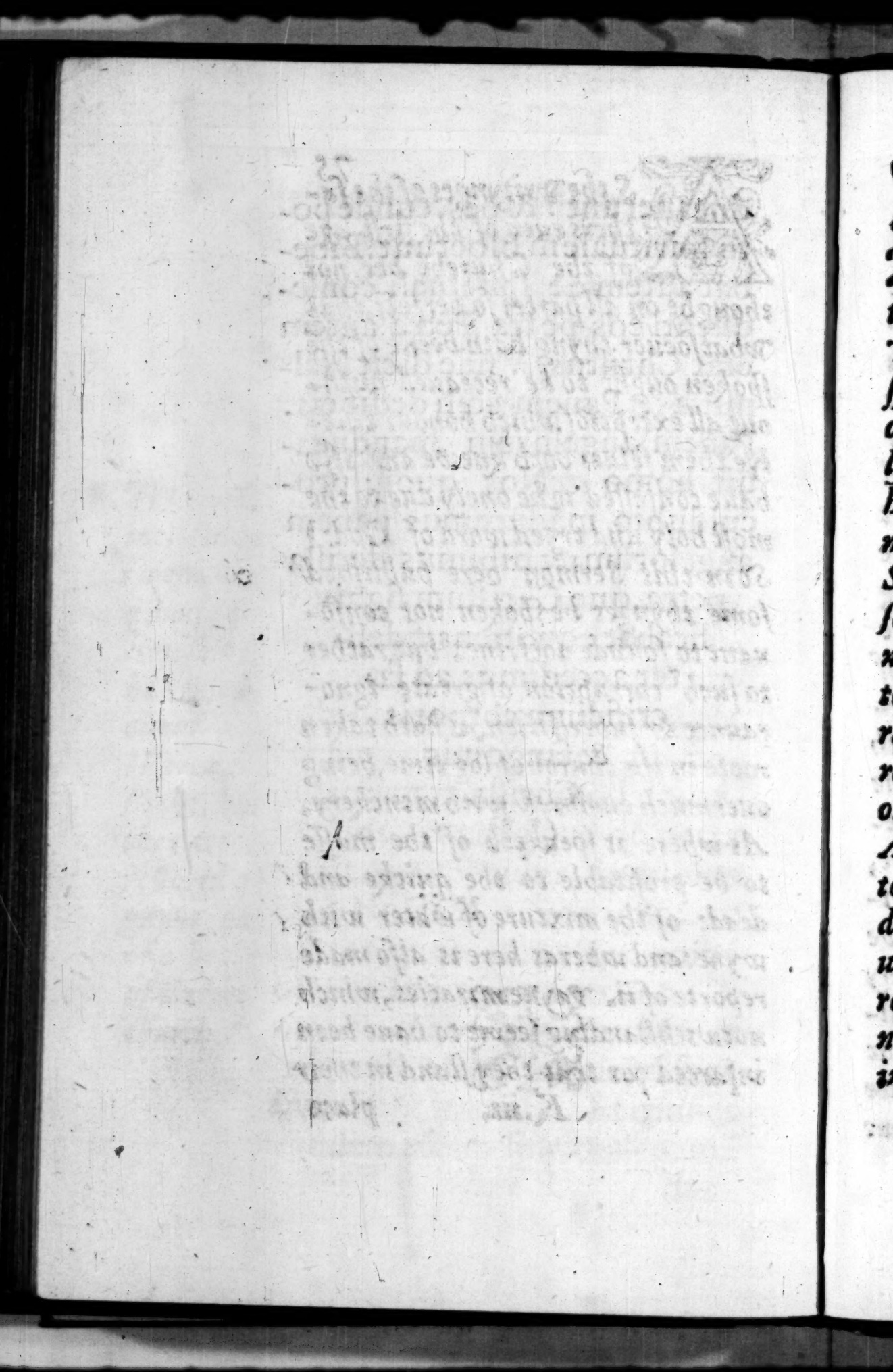
bant ſacerdotes ſemper omni ſabbato panes propoſitionis calidos in tabernaculo coram Domino: & in ſequenti ſabbato ſumebant illos ſoli ſacerdotes, & edebant: & alios nouos pro eis ponebant. Facite & vos ſacerdotes ſimiliter. Cuſtodite cauté ſacrificium Chriſti ad infirmos, & edite illud, ne diutius teneatur, q̃ oportet. Et reponite aliud nouiter ſanctificatũ propter neceſsitatem infirmorũ, ne ſine uiatico exeant de hoc ſeculo. Chriſtus Ieſus in die ſuæ ſanctæ cænę accepit panem: benedixit, ac fregit: dedit diſcipulis ſuis dicens. Accipite, & cõmedite. Hoc eſt enim corpus meum. Similiter & calicem accipiens gratias egit, & dedit illis dicẽs. Bibite ex hoc omnes. Hic eſt ſanguis meus noui teſtamenti, qui pro multis effundetur in remiſsionem

peccatorum. Intelligite modo ſacerdotes, quod ille dominus qui ante paſsionē ſuam potuit conuertere illum panē, & illud vinum ad ſuum corpus & ſanguinem : quod ipſe quotidie ſanctificat per manus ſacerdotum ſuorum panem ad ſuum corpus ſpiritualiter, & vinum ad ſuum ſanguinem (Non ſit tamen hoc ſacrificium corpus eius in quo paſſus eſt pro nobis: neq; ſanguis eius, quē pro nobis effudit : ſed ſpiritualiter corpus eius efficiter & ſanguis: ſicut manna quod de cælo pluit, & aqua quæ de petra fluxit. Sicut) Paulus Apoſtolus ait : Nolo enim vos ignorare fratres, quoniam patres noſtri omnes ſub nube fuerunt : & omnes mare tranſieruut : & omnes in Moyſi baptizati ſunt in nube & in mari . Et omnes eandem eſcam ſpiritualem mā duca

The words incloſed betwene the ij. halfe circles, ſome had raſed out of Worceter booke, but they are reſtored agayne out of a booke of Exeter church.

ducauerunt: & oēs eundē potū ſpiritualem biberunt. Bibebāt autem de ſpirituali conſequenti eos petra. Petra autem erat Chriſtus. Vnde dicit Pſalmiſta. Panem cœli dedit eis. Panem angelorum manducauit homo. Nos quoq; proculdubio māducamus panem angelorum: & bibimus de illa petra, quę Chriſtum ſignificabat: quotiens fideliter accedimus ad ſacrificium corporis & ſanguinis Chriſti.

(*.*)



AS the writynges of the fathers euen of the first age of the Churche bee not thought on all partes so perfect, that whatsoeuer thyng hath beene of thē spoken ought to be receaued without all exceptiō (which honour truelye them selues both knewe and also haue confessed to be onely due to the most holy and tryed word of God:) So in this Sermon here published some thynges be spoken not consonant to sounde doctrine: but rather to such corruption of greate ignoraunce & superstition, as hath taken roote in the church of lōg time, being ouermuch cumbred with monckery. As where it speaketh of the masse to be profitable to the quicke and dead: of the mixture of water with wyne: and wheras here is also made reporte of ii. vayne miracles, which notwithstanding seeme to haue been infarced for that they stand in their

place vnaptly, and without purpose, and the matter without them, both before & after, doth hange in it selfe together most orderly: with some other suspitious wordes soũding to superstitiõ. But all these things that be thus of some reprehensiõ be as it wer but by the way touched: the full and whole discourse of all the former part of the Sermõ, & almost of the whole Sermon is about the vnderstanding of the Sacramentall bread & wine howe it is the bodye and bloude of Christ our Sauiour, by which is reuealed & made knowen, what hath beene the common taught doctrine of the church of England on this behalfe many hundreth yeares agoe, contrarye vnto the vnaduised writyng of some nowe a dayes. Nowe that thys foresayd Saxon Homely with the other testimonies before alleadged, doe fullye agree to the olde auncient bookes (wherof some bee written in the olde Saxon, and some

in the

in the Lattyne) from whence they are taken: these here vnder written vpon diligent perusing, & comparing the same haue found by conference, that they are truelye put forth in Print without any adding, or withdrawing any thyng for the more faithfull reporting of the same, and therefore for the better credite hereof haue subscribed their names.

Matthewe Archbyshop of Canterburye.

Thomas Archbyshop of Yorke.

Edmunde Byshop of London.
Iames Byshop of Durham.
Robert Byshop of VVincheſter.
VVilliam Bishop of Chicheſter.
Iohn Byshop of Hereford.
Richard byshop of Elye.
Edwine Byshop of VVorceter.
Nicholas Byshop of Lincolne.
Richard Byshop of S. Dauys.

Thomas Biſhop of Couentry
and Lichfield.
Iohn Biſhop of Norwiche.
Iohn Biſhop of Carlyll.
Nicholas Biſhop of Bangor.

With diuers other perſonages of honour and credite ſubſcribyng their names, the recorde wherof remaines in the handes of the moſte reuerend father Matthewe Archbiſhop of Canterbury.

THE Lordes prayer, the Creede and the x. Commaundements in the Saxon and Engliſhe tounge.

THat it is no new thyng to teache the people of God the Lordes prayer, and the articles of their beliefe in the Englishe tounge wherby they mought the better serue their God, and holde faste their profession of Christianitie: may well be proued by many godly decrees of byshops, and lawes of kinges made frō tyme to tyme in the raigne of the Saxons, before the Conqueſt. In a counceil holden by Cuthbert Archbyshop of Canterburye, in the yeare of our Lorde. 747. and in the 33. yeare of Æthelbalde king of Mercia (who was present at this same Counceil with his princes & dukes) it was decreed, vt ipsi presbyteri dominicam orationem et simbolum anglice discant et doceant: That the prieſtes doe both learne them selues and also teach to others the Lordes prayer and the Creede in Englishe. In olde Cannon bookes

William of Malmes. 1. lib. de pontificibus.

bookes of churches, & in the epiſtles of Ælfricke we read it thus inioyned to prieſtes. Se mæſſe preoſt ſceal ſecgan on ſunnan dagū and mæſſe dagum ðæt godſpelles andgyt on engliſc ðam folce. and be ðam Paten noſten ⁊ be ðam Cneðan eac. ſwa he oftoſt mæge þā mannū to onbſnyndnyſſe. þ hi cunnon geleaſan. ⁊ heona criſtendome gehalden;

The prieſt ſhall ſay vnto the people on ſondayes, and holydayes the ſenſe of the Goſpell in Engliſh: and ſo alſo touching the Lordes prayer and the Creede, ſo ofte as he may to mens contritiō, that they may know their beliefe, and kepe ſuere their Chriſtianitie. Cnut a king of England worthy of memorye, amongeſt many other

ny other good lawes he made in the time of his princely gouernmẽt hath alſo thys law. And ealle criſtene men þe læraþ rihte geornne. þæt hig inweardne heortan æfter God luſian. and rihtne criſtendom geornlic healdan. and god cundan laſeowan geornlice hyran. ⁊ Godes laſa ⁊ laga rmeagan oft ⁊ gelome him rylfum to þearfe; And þe læraþ þ ælc criſten man geleornige þ he hunu cunne rihtne geleafan. and ariht underſtandan. and Paten noſter ⁊ Creodan geleornian. for ðam mid oþrum rceal ælc criſten mann hine to Gode gebiddan. ⁊ mid þam oþrum

ofnum gerputelan nihtne
geleafan; *We admoniſh diligentlye all Chriſtian men, that they doe alwayes loue God with an inwarde harte, and be diligently obedient to deuine teachers and doe ſubtillye ſearch Gods learning and lawes often and dayly to the profite of themſelues. And we warne that all Chriſtian men do learne to know at the leaſt wyſe the right beliefe, and aright to vnderſtand: and learne the Pater noſter, and the Creede. For that with the one euery Chriſtian man ſhall pray vnto God, and with the other ſhewe forth right beliefe. Thus is it reſerued in memorie, & put in writing, as touching the diligent care that the former age of the church of God had to haue the people of God wel inſtructed in that prayer, wherof Chriſt him ſelf is the author, and in the articles of their beliefe. Which prayer of the Lord,*

and

and Creede with the tenne lawlyke wordes, that God hym ſelfe taught Moyſes, and wrote with hys finger in two tables of ſtone on the Mount Sinai for all mens chaſtiſement, as well for that olde people that was in tymes paſte, as alſo for vs that bee nowe: be here ſet out as they are yet ſene in old bokes of the Saxon tonge. But for the better vnderſtanding of any worde that may ſeeme harde vnto the reader, we haue thought good to place ouer the Saxon the familiar wordes of our own ſpeech.

(*)

Verely when ye pray
ꝺoþlice ꝺonne ge gebiꝺꝺan
nyll ye ſpeake much
nellon ge ſpꝛæcan fæla
as ỹ hethẽ. They thinke
ſpa ſpa hæþene; Hiꝛ penaþ
that they be harde in
ꝺæt hiꝛ ſỹn gehỹſnebe on
their manyfolde ſpeaking.
heoꝛa mænigfealdan ſpꝛæce
Nill ye therefore them
Nellon ge eoꝛnoꝛlice him
do like vnto. Verely your
geefenlæcan; ꝺoþlice eoaeꝛ
father wote what your nede
fæꝺeꝛ paꝺ hpæt eoꝛ ꝺeaꝛf
is before

is, before ỳ ye to hym pray.
ır.æn þam ðe ge hine biddaþ;
VVherfore praye ye
Eornostlice gebiddaþ eor
thus.
ðus;

The Lordes praier
Paten noster
in Englishe.
on englisc.

THou our father
Ðu ure fæder
which art in hea-
ðe eart on heo-
uen, be thy name hallowed.
fæmn̄. ꝛi þin nama gehalgod.

me

Come thy kingdome. Be thy
Cume þin ꝛice; ꝺi ðin
will in earth, as in
ꝓilla on eoꝛþan. ꝛꝛa ꝛꝛa on
heauen. Geue vs to day
heoꝛonum; ꝺẏle uꝛ to ðæg
our daylye bread. And
uꝛne ðæghpælican hlaf; And
forgeue vs our treſpaſſes,
foꝛgiꝛ uꝛ uꝛne gẏltaf:
as we forgeue them that
ꝛꝛa ꝛꝛa pe foꝛgiꝛaþ ðam ðe
againſt vs treſpaſſe. And ne
ꝓiþ uꝛ agẏltaþ; And ne
led ȳ not vs into temptatiõ.
læð ðu na uꝛ on coꝛtnunge;
But deliuer vs from euill.
Ac alẏſ uꝛ ffꝛam ẏfele;

Be it ſo.
Sı hıꝛ ꝛꝑa.

The beliefe in Engliſh.
Cꝛeꝺo ın ꝺeū on Enȝlıꝛc.

I Beleue in God
Ic ȝelẏꝛe on God
ẏ father almighty, ma-
ꝛæꝺeꝛ ælmıhꝛıȝne. ꝛcẏp-
ker of heauē & earth. And
penꝺ heoꝛenan ⁊ eoꝛþan; ⁊
I beleue in ẏ ſauiour Chriſt
ıc ȝelẏꝛe on hælenꝺ Cꝛıꝛꝛ
hys onely begottē ſonne our
hıꝛ ancennеꝺan ꝛunu uꝛþne
Lorde, who was cōceaued of
ꝺþıhꝛen. ꝛe pæꝛ ȝeceacnoꝺ oꝛ

the

the holy ghoſt, & borne
ðam halgan gaſte. ⁊ acenned
of Marye the virgyne, ſuf=
of Maþian ðā mædene. ge-
fred vnder Pontius
þþopod undeꝛ þā Pontiſcan
Pilate, on ỹ croſſe hāged, he
Pilate. on þode ahangen. he
was dead, & buryed, & he
pæꝛ deað. ⁊ bebỳþged. ⁊ he
down deſcēded to hel. And he
nỹ ðeꝛ aſtah to helle; ⁊ he
aroſe frō death on the thyꝛd
aþaꝛ of deaþe on þā þþiddan
daye. And he went vp to
dæge; And he aſtah up to
heauen, and ſitteth now at
heofonū. and ſitt nu æt

ȳ right thād of God almigh-
ꝛꝑıðꝺnan Godeꝛ ælmih-
tie the father. Frō thence he
tıȝeꝛ ꝓæðeꝛ; Ðanon he
will come to iudge
þıle cuman to ðemenne
both the quicke, & the
æȝþeꝛ ȝe ðā cucum. ȝe þam
deade. And I beleue on the
ðeaðū; ⁊ ic ȝelẏꝛe on þone
holy ghoſt. And the holy
halȝan ȝaꝛt; And ðahalȝan
cōgregatiō. And of ȳ faintes ȳ
ȝelaþunȝe; ⁊ halȝena ȝe-
ſocietie. And ſinnes for-
mænnẏꝛꝛe; ⁊ ꝛẏnna ꝓoꝑ-
geueneſſe. And of ȳ fleſh ȳ ri-
ȝıꝑenẏꝛꝛe; ⁊ ꝓlæꝛceꝛ æ-

ſing.

ſing. And ẏ euerlaſting life.
ſnyſt ; ⁊ þ ece lyfe.

The ten cõmaundementes
þa tẏn beboda
which alſo God himſelfe
ðe eac God ſẏlf
proclaimed frõ the mounte
ȝeclẏpode of þam munte
with loude voyce to
mid micelre ſtemne to
all the men which with
eallũ ðam mannũ ðe mid
Moyſes were in the
Moẏſe pæron on ðam
wilderneſſe then.
pæſtene ða ;

The lorde was Dryhten þær
speaking these ſprecende ðas
wordes to Moyses, and thus word to Moyſe. and ðus
ſayth: I am the Lord thy cwæþ. Ic eom ðryhten ðin
God, I thee out ledde of God. Ic ðe ut ȝelæddе of
Ægypt lande, and of their egipta londe. and of hiora
bondage. Ne loue ȳ other deofdome; Ne lufa ðu oþre
ſtraũge Gods beſides me. Ne ſpreinde Godas ofer me; Ne
my name name thou in minne noman ne cig ðu on
vayne,

vayne : *for that thou ne*
ıdelneſſe. foꝛþon ðe ðu ne
arte giltleſſe with me, if
bıſt unſcyldıg þıþ me. gıf
thou in vayne nameſt my
ðu on ıdelneſſe cıgſt mınne
name. Remẽber that thou
noman; Gemẏne þ ðu
hallowe thy reſt day.
gehalgıge ðone þæſte dæg;
VVorke ye vj. dayes, & on
þẏſnceaþ eoꝛ.vı.dagaꝛ. ⁊ on
the ſeuenth reſt ye: by-
þã ſıoꝛoþan þeſtaþ eoꝛ.foꝛ-
cauſe in vj. dayes Chriſt
ðam on.vı. dagũ Cþıſt ge-
made heauen and earth,
woꝛhte heoꝛonaꝛ. ⁊ eoꝛþan.
the ſea

ȳ ſea, & *all creatures, that*
ræſ. and ealle ȝeſceaft̃a. ðe
in them be. And he reſted
on him ſint̃; ⁊ hine ȝeneſte
on the ſeuenth day: & ther
on þone ſioſoþan dæȝ. ⁊ for-
fore the Lord it hallowed.
þon ðnȳhten hine ȝehalȝod;
Honour thy father & thy
Ana ðȳnū fæðen. ⁊ þinne
mother, that the Lorde
medden ða ðe ðnȳhten
gaue thee, ȳ thou be longe
realde ðe. þ ðu rie ðȳlenȝe
lyuing in ȳ earth. Ne kill
libbende on eorþan; Ne rleah
*thou. Ne *liȝ he ȳ priuelye.*
ðu; Ne *liȝe þu deaþnenȝa;

*That is, commit no adultery.

Ne

Ne ſteale thou. Ne ſay thou
Ne ſtala ðu ; Ne ſæge ðu
falſe witneſſe . Ne deſire
leaſe ȝeþitneſſe; Ne þilna
thou of thy neyghbours
ðu ðýneſ nehſtan
heritage with vnryght.
ieſſeſ mid unſýhte;

Theſe cõmaundementes we haue taken from the lawes of Alfrede the king, before which they are alwaies placed: but here the maner of ſpeaking in the ſcripture is ſomewhat chaunged, and that more is, here is lefte out theſe wordes. (Non facies ſculptile neq; omnem ſimilitudinem quę eſt in cœlo deſuper, & quę eſt in terra deorſum, nec eorum quæ ſunt in aquis ſub terra: non adorabis neq; coles, &c. 2. *Thou ſhalt*

not

not make to thy ſelfe any grauen Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bowe downe to them nor worſhip them. For I thy Lord. &c.) Which thyng is done in all copyes of Alfredes lawes written in the Saxon tounge: and not onely in them but in many other bookes as hath been ſeene eyther Saxon, or Lattyne intreatyng of the commaundementes, which were written before the Conqueſt, and ſince the ſecond Nicene councell, wherin was decreed the worſhipping of Images. See what followed of taking away fro the worde of God contrarye to the expreſſe cõmaundement of the ſame vpon the vngodly decree of that coũcell. Whẽ this thing was eſpied by them that tranſlated theſe lawes into the Lattyne tounge ſone after the conqueſt, theſe wordes were reſtored agayne

by

by the trãſlatours to their due place, as by the Lattyne bookes of the lawes it is to be ſeene. But bicauſe we haue made mention of that ſecond Nicene councell whiche decreed both of the hauing and worſhipping of Images, we ſhall here briefly ſhewe what our ſtories report, was thought of the ſame coũcell by the learned of England, and chiefly by that great learned Englyſhe man, and of moſt fame in that age Alcuine, ſcholemaiſter to Charles the great. Anno ab incarnatione Domini. 792. Carolus rex Francorum miſit Synodalem librum ad Britanniã ſibi a Cõſtantinopoli directũ, in quo libro heu proh dolor multa inconuenientia & verę fidei contraria reperta ſunt: maxime quod pene omniũ orientalium doctorum, nõ minus quam trecentorũ, vel eo amplius epiſcoporum vnanima aſſertio

assertione confirmatũ imagines adorari debere: quod omnino ecclesia dei execratur. Cõtra quod scripsit Alcuinus epistolam ex autoritate diuinarũ scripturarum mirabiliter affirmatã, illamq; cũ codem libro & persona episcoporũ & principum nostrorum regi Francorum attulit. *That is, In the yere frõ the incarnatiõ of our Lord. 792. Charles kinge of Fraunce sent to Brytaine a Synode booke, which was directed vnto hym from Constantinople: in the which booke alas many thinges vnconuenient, and contrarye to the true fayth were found: in especiall that it was establysshed with a whole consent almost of all the learned of the East, no lesse then of three hundreth byshoppes or more, that men oughte to worshipp Images, the whiche the Churche of God doth vtterlye abharre. Agaynst the whiche*

Alcuine

Alcuine wrote an epistle wonderously proued by the authoritie of holy Scripture, and brought that epistle with the same booke, and names of our byshoppes and princes to the king of Fraunce

This story hath Simeon of Durham, Roger Houeden, Flores Historiarum, *and the historie of* Rochester

(**)

¶ *The Saxon Caracters or letters, that be moſte ſtraunge, be here knowen by other common Caracters ſet ouer them.*

d. th. th. f. g. i. r. ſ. t. w.

¶ ð. ϑ. þ. ꝼ. ȝ. ı. ꝛ. ſ. ꞇ. ƿ.

y. z. and. that.

ẏ. ʒ. ⁊. ꝥ.

¶ Æ. æ. Th. th. E. H. M.

¶ Æ. æ. Ð. þ. Ɛ. Ꜧ. Ⓜ.

S. W. And.

ſ. ƿ. ⁊.

¶ *One pricke ſignifieth an vnperfect point, this figure ; (which is lyke the Greeke interrogatiue) a full pointe, which in ſome other olde Saxon bookes, is expreſſed wyth three prickes, ſet in triangle wyſe thus* ⁖.

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¶ Cum priuilegio Regiæ
Maiestatis.